THE HAVEN OF HEALTH,

Chiefly made for the comfort of Students, and *conſequently for all thoſe that haue a care of their health,* amplified vpon fiue wordes of *Hippocrates*, written Epid.6. *Labour, Meate, Drinke, Sleepe, Venus*:

By *Thomas Cogan* Maiſter of Artes, and Bacheler of Phiſicke: And now of late corrected and augmented.

Hereunto is added a Preſeruation from the Peſtilence: With a ſhort Cenſure of the late ſickneſſe at Oxford.

Eccleſiaſticus, Cap. 37. 30.
By ſurfet haue many periſhed: but he that dyeteth himſelfe prolongeth his life.

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FIDELE · POVR
A · LAMY
· IAMAIS ·

TO THE RIGHT HONORABLE AND MY VERIE GOOD LORD, SIR EDWARD SEYMOVR Knight, Baron Bewchamp, and *Earle of Hertford*, THOMAS COGAN wisheth perfect health, with increase *of honour.*

THE art of Phisick (right honorable) by the iudgement of the learned, hath two principall partes: the one declaring the order howe health may be preserued: the other setting forth the meanes how sicknes may be remedied. Of these two parts (in mine opinion) that is more excellent, which preserueth health and preuenteth sicknes. For as much as health is the most perfect state of mans bodie in this life, & the only end or marke whereunto the Phisition directeth all his doings, which state to continue, which end to enioy, which marke to hit, is much better than after we are fallen and erred, and missed, eftsoones to recouer the same. Euen as it is better to stand fast still, than to fall and rise againe, better to keepe still a Castell or Citie, than after we haue suffered the enemy to enter, to rescue it againe. For as the Poet saith; *Ægrius eijcitur quam non admittitur hospes.* And for this cause (as I think) *Asclepiades* that famous Phisition, leauing in a maner the vse of medicine, bent all his studie to the order of diet: as though diet were of such force, that by it diseases might be cured better thā by medicins. Or as *Cornelius Celsus* sayth: *Because all medicines in*

Two principall parts of Phisick, preseruatiue & curatiue.

The ende of Phisicke to maintaine health.

Cor. Cel. lib. 5.

in a manner do hurt the stomacke and be of euill iuyce. And no doubt but that meane and temperate dyet, in the feare of GOD, is more commendable than all the delicate fare in the world, and ought of the Godly to be esteemed as a thing that best contenteth nature, and preserueth health. Which is not onely confirmed by *Salomon* in his prouerbs, and by the example of the Prophet *Daniel*, but most manifestly by *Ecclesiasticus* in these words. How litle is sufficient for a man well taught, and therby he belcheth not in his chamber, nor feeleth any paine. A wholsome sleepe commeth of a temperate bellie. He riseth vp in the morning, and is well at ease in himselfe. But paine in watching, and cholericke diseases, and pangs of the belly are with an vnsatiable man. *And again he saith*: Be not greedy in all delights, and be not too hasty vpon all meates: for excesse of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases. By surfet haue many perished: but he that dieteth himselfe prolongeth his life. But some will say: may dyet prolong a mans life? Why *Iesus Sirach* saith so. And it is a common case defended by the Phisitions, that *Phisicke may prolong life* Because Phisicke is the ordinary meanes which God hath appointed for the preseruing and recouering of health, and consequently for the prolonging of life so long as his good pleasure is. And though Phisick cannot make a man immortall, nor surely defend him from all outward harmes, nor assure him to liue out all his daies, yet it maketh vs sure of two things (as *Auicenna* sayth) in that it keepeth the bodie from corruption, and defendeth that naturall moisture be not lightly dissolued and consumed. But it is a common saying: *He*

Ca.15.ver.16 & cap.27.27. Daniel 1.12. Eccle. cap.31. 19.

Eccl. cap.37. ver.28.29.30.

Whether diet may prolong life.

Eccle. cap.38. to the.13. verse.

The force of Phisicke.

that

that liueth by Phiſicke, liueth miſerably. And a great puniſhment it is for a man to refraine his appetite. As, for youth to forbeare fruite: for one that hath the gowt to forbeare wine and women. Whereunto I aunſwer, that to liue after the rules of Phiſicke is to liue in health. And to liue in health is great happines: for health & ſtrength is aboue gold (as ſayth *Ieſus Syrach*:) and a whole body aboue infinite treaſure: ſo that for the ineſtimable cõmodities of health, ſome haue ſuppoſed that *health is the happieſt ſtate*: as *Ariſtotle* declareth in his Ethicks. Now what a reproch is it, for a man whom God hath created after his own likeneſſe, and endued with reaſon, whereby he differeth from beaſts, to be yet beaſtlike, to be moued by ſenſe to ſerue his bellie, to follow his appetite cõtrarie to reaſon? foraſmuch as by the very order of nature, reaſon ought to rule, and all appetites are to be bridled and ſubdued, as the Philoſopher notably teacheth in theſe words: *As the child ought to liue after the order of his Tutor: So affectiõ ought to be ruled by reaſon. Wherefore, in a moderate and temperate man, that part of the minde which is the ſeate of affections, muſt yeeld to reaſon, for comelineſſe is propoſed to them both.* Nay, if a man be naturally inclined (as the moſt part of men be) to one thing or other contrarie to reaſon, yet he ſhould ſtriue againſt that inclination, and do as they do which would make crooked things ſtreight, that is, to bend them as much as may be to the cõtrary. For, as the Poet *Ouid* ſaith

Eſt virtus placidis abſtinuiſſe bonis and
Fortior eſt qui ſe quàm qui fortiſſima vincit.

Whereof we haue a worthie example in the Philoſopher *Socrates*, who of ſet purpoſe oftentimes exerciſed and enured himſelf to endure hunger and thirſt: which be more hard to ſuffer than to feed moderately, and to

To keepe a good diet is great happineſſe. *Chap.* 30. 15. 16.

Lib. 1. *cap.* 4.

Reaſõ ought to rule appetite.

Ethi. lib. 2. *cap.* 13.

Ethic. lib. 3. *cap.* vlt.

Socrates, a ſingular example of abſtinence and continence.

forbeare that which reaſon forbiddeth, although our appetite deſire it. And when he was demaunded why he did ſo; that I may not accuſtome my ſelfe (quoth he) to follow my ſenſuall appetites, luſts, and deſires. Alſo the ſame Philoſopher affirmeth, that ſuch as had well broken themſelues to vertuous liuing & temperat diet, did perceiue and take of the ſame both much more pleaſure and leſſe paines, than ſuch as with all high care and diligence did on euerie ſide make prouiſion to haue all things of pleaſure. And I my ſelfe haue known ſome that haue taken as much delight in drinking of ſmall drinke, as others haue by drinking of the ſtrongeſt. And no maruell: for true delight is beſt perceiued, when appetite is ruled by reaſon: and not contrariwiſe as the Epicures imagin, who make *pleaſure the chiefe felicitie.* As that *Philoxenus Erixius* in *Ariſtotle* who wiſhed that nature had made his necke longer than the necke of a Crane, to the ende that he might haue felt a long while the ſweetneſſe and pleaſure of meat and drink going down the throt. But he that hath the gowt wil ſay, as I haue heard many gentlemen ſay ere now: Drink wine and haue the gowt: drinke none and haue the gowt. As who ſhould ſay, that it maketh no matter what a man eateth or drinketh, for all is one ſo his ſtomacke be to it. But this opinion is both repugnant to reaſon and common experience. For who ſo hath commonly an aking head, if it proceed of a hot cauſe, ſhall feele that by drinking ſtrong drinke, the paine will be increaſed. And who ſo hath a hote ſtomacke or inflammation of the liuer, ſhall plainly perceiue, that by hot wines & ſpices it wil become worſe. And who ſo hath a woũd or ſore to be healed, ſhall find that by eating freſh Beefe, Gooſe and Garlick, Pigeons and Eeles, and ſuch like, the

Vera voluptas quid.

Ethic. lib. 3. cap. 12. Philoxenus the Epicure.

Whether or no keeping of diet do eaſe our maladies.

cure wil not come ſo faſt forward as other wiſe it wold. What meaneth this, but that meats and drinkes do alter our bodies, and either temper them, or diſtemper them greatly? And no maruell, ſeeing that ſuch as the food is, ſuch is the bloud: & ſuch as the bloud is, ſuch is the fleſh. Wherefore I ſay to the Gentleman that hath the gowt: (for poore men ſeldom haue it, becauſe for the moſt part it groweth through exceſſe and eaſe) I ſay that although the forbearing of wine & women, and other things noiſome in that diſeaſe, do not vtterly take away the gowt, yet it wil abate, qualifie and abridge the paine, and make it much more tolerable. And ſo I thinke of all other diſeaſes whatſoeuer. And to prooue, that good dyet may preſerue a man from ſicknes, I need to vſe no other exãple than of Galen himſelfe, who by the meanes of his temperate dyet, (as he witneſſeth) after he paſſed the age of 28. yeres vntil the time of his death, he was neuer grieued with any ſicknes, except the grudge of a feuer of one day, and that happened only by too much labor, & liued as *Sipontinus* writeth, 140. yeres, & dyed only through feeblenes of nature. His diet ſtood chiefly in three points, which I will here declare, that ſuch as would liue long in health may endeuor to follow it. The firſt point was, *neuer to eate and drinke his fill.* The ſecond, *neuer to eate any raw thing.* The third, *to haue alwaies ſome ſweet ſauor about him.* Theſe thre points, whoſoeuer will carefully keepe, if he be of a ſound conſtitution, may liue long in perfect health. I ſay, if he be of a ſound conſtitution, for ſome are ſo corrupt from their natiuitie, that if *Eſculapius* (as Galen ſpeaketh) were euer at their elbow to aduiſe them in their diet, yet could they not liue out halfe their daies. And ſome that be of a ſound conſtitutiõ by nature, do yet through intemperancie ſo corrupt their comple-

Surfet and eaſe great cauſes of the gowt.

Lib. 5. cap. 1. de Sanit. tuen. The good effect of diet in Galen.

Galens dyet ſtood chiefly in three points.

xion, that either they liue not vntill they be old, or elſe their old age is moſt fulſome and lothſome. Whereof hath riſen that ſaying not ſo common as true: *Youth riotouſly led, breedeth a lothſome old age.* In this nũber chiefly be courtiers, lords, ladies, gentlemen, and gentlewomen, though not all, yet many mo than of the common people. For theſe commonly liue not ſo long as the inferior ſort. As for learned men (if they be ſtudents indeed) thorough reſt of the bodie, and immoderate muſing of the mind, they are not commonly ſo long liued (the more it is to be lamented) as the vulgar ſort. Wherfore that noble Philoſopher *Theophraſtus*, when he dyed, is reported to haue accuſed nature, for that ſhe had giuen long life to Rauens and Crowes, whom it nothing auailed, and had giuen but a ſhort time to men, whom it behoued to liue much longer, to the end that mans life might be perfectly inſtructed with al maner of arts & diſciplines. But I truſt your honour being chiefly moued by a ſpeciall gift of Gods grace, and partly following theſe and ſuch like aduertiſements, will ſo diet your ſelfe, that you may liue long to the glory of God, to the benefite of the common wealth, and to the comfort of your friends: which God graunt according to the good pleaſure of his wil. And ſo I end, beſeeching your honour to take this my dedicatiõ in good part. And although the worke be moſt vnworthie of ſo worthy a Patrone: yet becauſe it is an exerciſe of learning, whereof your honor hath bin alwayes a ſpeciall fauourer, my truſt is that you will vouchſafe to giue it your protection, and the rather, for that it is the fruite of your owne ſoyle, I meane the teſtimonie of a dutifull mind of the tenant toward his Lord and maiſter. 1588.

Intemperancie corrupteth the originall complexion.

Cicero. 3. Tuſc. Theophraſtus complaineth of nature.

Your Honors moſt humble Orator
Thomas Cogan.

Thomæ Cogani carmen Saphicum ad lectorem, depromptum ex *Ecclesiastico, Cap* 30. *Ver.* 14. 15. 16. 17.

QVisquis optata fruitur salute,
Sit licet pauper, tamen hic potenti
Diuiti præstat, mala quem flagellat
Inualetudo.
Præstat argento superatque fulúum
Sanitas aurum, superatque censum
Quamuis ingentem, validæque vires
omnia præstant.
Vita langueſcens properante morte
Peior est multo: requiesque dulcis
Anteit longe miserum dolorem
corporis ægri.
Si sapis quæres igitur salutem.
En tibi portus patefit salutis,
Hunc tene, saluus fruere & salute:
Viue valeque

BEcause this Treatise chiefly concerneth the dyet of our English nation, I haue thought good, (most gentle Reader) first to declare the situation and temperature of this our country of England, and next to set downe the reason and order of the whole booke. Touching the situation, if we consider the diuision of the whole earth habitable into foure parts, that is Europa, Affrica, Asia, & America, then is England a parcell of Europe, and situated on the West side therof: yea, so far West, as of old time it hath bene thought (Cornelius Tacitus witnessing the same in the life of Iulius Agricola) that beyond England dwelled no nation, Nothing but water and rocks. And as the Poet Horace speaketh, The Britaines the fardest of the world. Whereas now through the prouidence of God, and trauell of men, there is found farther in the West, as it were a new world, a goodly countrey named America, or new India, for largenesse, plentie, wholesome and temperate ayre, comparable with Affricke, Europe, or Asia. Again, if we respect the diuision of all the earth into fiue partes, called in Latine Zonæ, correspondent to the diuision of the heauens by fiue circles, that is to say, the Equinoctiall circle, the two Tropickes, the one of Cancer, the other of Capricornus, the circle Articke, and the contrarie Antarticke, which are briefly and plainly set forth by the Poet Ouid in the first booke of his Metamorphôsis, in this manner:

The situatiō of Britaine.

And as two *Zones* do cut the heauen vpon the righter side
And other twaine vpon the left likewise the same deuide,
The middle in outrageous heate, exceeding all the rest:
Euen so likewise through great foresight to God it seemed best,
The earth included in the same should so deuided bee,
As with the number of the heauen, her *Zones* might full agree.
Of which the middle *Zone* in heat, the vtmost twaine in cold,
Exceed so farre, that there to dwell no creature dare be bold.
Betweene these two so great extreames, two other *Zones* are fixt,
Where temperature of heat and cold indifferently is mixt.

Then I say of fiue partes of the earth, those two which lye about the Poles, within the circle Articus and Antarticus, through

through extremity of cold, are inhabitable (as of old time hath bin thought) howbeit now certen Ilands are discouered within the circle Artick, *and found to be inhabited. The 3. and greateſt part which lyeth in the midſt betweene the two* Tropicks, *by reaſon of the continuall courſe of the ſun ouer it & the direct caſting of the Sun beames vpon it, named* Torrida Zona, *as burned or parched with ouermuch heate, hath likewiſe bene thought inhabitable, yet now found otherwiſe: conſidering the greateſt part of* Africk *well inhabited, & no ſmal portiõ of* Aſia, *with ſundrie Ilands adioyning, do lie within this cõpaſſe: yet by the iudgment of* Orõtius, *a man very expert in Coſmographie, right vnder the* Equinoctiall *is moſt temperate and pleaſant habitatiõ: for ſo he ſaith.* Although the *Zone burning* do *Lib. 2.*
ſeem to be dry through the continuall ſhining of the Sun *Sphas. cap. 28.*
vpon it vnder the Equator, a moſt happy tẽperature of ꝑ
ayre, paſſeth all others. *The other two partes onely, of which the one lyeth Northward, betweene the circle* Artick *and the* Tropick *of* Cancer, *the other Southward betweene the circle* Antartick *and the* Tropick *of* Capricorne, *are counted temperate and habitable regions, becauſe they are tempered with heate on the Southſide, and colde on the Northſide. Howbeit theſe parts alſo about the middeſt of them are moſt temperate. For towardes their vtmoſt bounds they are diſtempered with heate or colde according to the* Zones *next adioyned. Now in the temperat* Zone *Northward lieth our country of* Britain. *After* Appianus, England *within the eight* Clime *called* Dia Ripheon, *&* Scotland *in the ninth called* Dia Darias, *or after* Orontius, *whoſe iudgement rather I allow,* England *in the ninth* Clime, *&* Scotland *in the eleuenth: for the old diuiſion of the earth, according to the latitude into ſeuen* Climats, Dariás.
Orontius *vtterly reiecteth, and thinketh the famous vniuerſitie and citie of* Paris *in* France, *to be placed about the end of the eight* Clime, *becauſe the latitude of the earth, or elenation of the Pole* Articke *(for both are one in effect) is there* 48. *degrees &* 40. *minutes. The ſame reaſon I make for* England, *becauſe the Pole* Artick *is exalted at* London 51. *degrees &*

48. minutes, and at Oxford 51. degrees and 50. minutes, that therefore England, should be in the ninth Clime, because the distance of paralleles from the Equator is after Orontius in the ninth Clime, all one in our eleuation, England then lyeth in the temperate Zone Northward, and the ninth Climate, hauing on the Southeast side France, on the Northeast Norwey, on the Southwest Spaine, on the West Ireland, on the North Scotland. Now concerning the temperature of the aire in England, whether, it be in a meane, or do exceed the meane in heate, cold, drought or moisture, shall best be perceiued by comparison of other countries, Hippocrates in the end of his third booke of Prænotions, setteth downe three countries for example of temperate or vntemperate ayre in heat or cold, that is, Libya, Delos and Scythia. Libya or Affrick as ouer hot: Sythia or Tartaria as ouer cold, & the Iland Delos of Grece as meane and temperate betwixt both. The like comparison is made by Aristotle in the 7. booke and 7. chapter of his Politickes. Those nations (saith he) which inhabit colde countries are couragious, but they haue litle wit and cunning. Wherfore they liue in more libertie, and hardly receiue good gouernance of the weale publicke, neither can they well rule their borderers. And such as dwell in Asia, excell in wit and arte, but they want audacitie, for which cause they liue in subiection to others. But the Grecians as they haue a countrie in a meane betweene both, so haue they both qualities. For they are both valiant and wittie. Whereby it commeth to passe that they liue at libertie, and haue good gouernment, and such a state as rule all other. Hereunto I will ad the iudgment of Galen that famous Phisition, written in the second booke de San. tu. & Chap. 7. which may be as an interpretation of Hippo. and Aristotle. The best temperature of bodie (sayth he) is as a rule of Policletus such as in our situation being verie temperate, you may see many. But in Fraunce, Scythia, Aegypt or Arabia, a man may not so much as dreame of any like. And of our countrie, which hath no small latitude, that part which lyeth in the middest is most temperat, as the countrey of Hippocrates:

for

for that there Winter & Summer hath a meane temperature, and at the ſpring and fall of the leafe much better. So that Greece *by the iudgement of theſe men is moſt temperate, and* France *diſtempered with cold by the opinion of* Galen. *And if* France *exceed the meane in cold, then is not* England *in a perfect temperature, but more declining to colde, becauſe it is three degrees and ten minutes farther North, comparing* Oxford *and* Paris *together in the eleuation of the Pole* Artick. *Howbeit* Iulius Cæſar *in the fifth booke of his commentaries, thinketh the aire to be more temperate in* Britaine, *(in thoſe places where he was) than in* France, *and the cold leſſer. And* Polidorus Virgilius *in his Chronicle of* England *ſeemeth to be of the ſame minde. The countrey (ſaith he) is at all times of the yeare moſt temperate, and no extremitie of weather, ſo that diſeaſes be rare, and therefore leſſe vſe of Phiſick than elſe where. And many men all abrode do liue a hundred and tenne yeares & ſome an hundred & twentie. Yet he thinketh the aire for the moſt part to be cloudy & rainy, which alſo is confirmed by* Cornelius Tacitus *in the life of* Iulius Agricola *ſaying: The aire of* Britaine *is foule with often ſtormes and cloudes, without extremitie of colde. But to reconcile theſe ſayings of ancient Authors, I thinke that* England *may be called temperate in heate in reſpect of* Spaine, *and temperate in cold in reſpect of* Norwey, *yet to be reckoned cold notwithſtanding and moiſt, becauſe it declineth from the middeſt of the temperate* Zone *Northward. And this is the cauſe why* Engliſh *men do eate more and digeſt faſter than the inhabitantes of hotter countries (*videlicet*) the coldneſſe of the ayre encloſing our bodies about. And therefore we prouide that our tables may be more plentifully furniſhed oftentimes, than theirs of other nations. Which prouiſion, though it proceed chiefly of that plenty which our countrie yeeldeth, is yet notwithſtanding noted by forraine nations, as of* Hadrianus Barlandus *in a dialogue betweene the Inholder and the traueller, ſaying in this manner:* I will prouide that they may be entertained after the Engliſh faſhion, that is, moſt richly and daintily. *Thus much touching the ſituation and temperature of* England.

Now concerning the order of the booke: Hip. *in the sixth booke of his* Epidemies *setteth downe this sentence:* Labour, Meat, Drinke, Sleepe, Venus, all in a measure, *as a short summe or forme of a mans whole life touching diet. By the which words (if we marke them well as they be placed in order) not onely the time most conuenient for euerie thing to be vsed, but also the measure in vsing is plainly signified in the word* (Mediocria) *according to that saying of* Terence; The chiefest thing in mans life is, to keepe a measure. *Euerie man therfore that hath a care of his health as much as he may, must not onely vse a measure in those fiue things, that is to say, in labor, meat, drinke, sleepe, and Venus, but also must vse them in such order as* Hip. *hath proposed them, that is, to begin the preseruation of health with labour: after labour to take meate: after meate, drinke: after both sleepe: and Venus last of all: And not contrariwise, to begin with Venus and to end in labor, like as I haue heard say of a gentleman who had bene a traueller in forrayne countries, and at his returne, that he might seeme singular, as it were despising the olde order of* England, *would not beginne his meale with pottage, but in stead of cheese would eate pottage last. But wise* Englishmen *I trust will vse the old English fashion still: & follow the rule of* Hip. *approued by* Galen, *and by common experience in mens bodies found most wholesome. Such as haue written of the preseruation of health before me, for the most part haue followed the diuisiō of* Galen *of things not natural, which be six in number: Ayre, Meate, and Drinke, Sleepe and watch, Labour and rest, Emptinesse and repletion, and affections of the minde. Which be called, things not naturall, because they be no portion of a natural bodie, as they be which be called natural things, but yet by the temperance of them the bodie being in health, so continueth: by the distemperance of them, sickenesse is induced, and the bodie dissolued. This diuision Sir* Thomas Eliot *Knight, no lesse learned than worshipfull, in his Castle of health hath precisely followed, and hath set foorth euerie part right according to* Galen, *as plaine as may be in the* English *tongue.*

Yet

Yet (in my iudgment) this Aphorisme of Hippocrates, *which I purpose (God willing) to declare, is more euident for the common capacitie of men, and more conuenient for the diet of our* English *nation. For who is so dull of vnderstanding that cannot remember these fiue wordes;* Labour, Meate, Drinke, Sleepe, Venus, and *in vsing them apply* all in a measure. *Yet I know that the diuision aforesaide being well scanned may be found in a manner wholly comprehended in this short sentence. For exercise is to be vsed in a wholesome ayre, and affections of the minde do commonly follow the temperature of the bodie, which is chiefly preserued by the moderat vse of those 5. things. Then whether we follow in diet* Galens *diuision into six things not naturall, or this rule of* Hip. *comprehended in fiue words, there is no great difference, sauing that in writing for the instruction of others, that Method is to be vsed which is most briefe and manifest. And this is the cause gentle Reader, why I haue taken another order than such as haue written of this matter before me, euen that order (as I thinke) which of all other is the best. Herein to giue a watchword as it were, or occasion to others that be better learned and more at leisure to handle these pointes more perfectly. And in the meane time I trust euerie well disposed person will thankefully accept this my good intent, considering that none other cause hath moued me hereto, but onely the good will I beare, first to the learned sort, who haue most need of wholesome counsailes, and consequentlie to all those that loue to liue in health. And if they finde whole sentences take out of Master* Eliot *his Castle of health,* Scho Sal. *or any other Author whatsoeuer, that they will not condemne me of vaine glorie, by the old Prouerbe* (Caluus Comatus) *as if I meant to set forth for mine owne workes that which other men haue deuised, for I confesse that I haue taken* Verbatim *out of others where it serued for my purpose, and especially out of* Scho. Salerni: *but I haue so interlaced it with mine owne, that (as I thinke) it may be the better perceiued. And therefore seeing all my trauell tendeth to common commoditie, I trust euerie man will interpret all to the best. Gentle Reader fare well.*

FINIS.

A Table containing the effect of the whole booke.

- **Health is preserued by a measure vsed in fiue things, that is, in**
  - 1. Labour or exercise of two sortes.
    - 1. of the bodie
    - 2. of the mind.
  - 2. Meate wherein are 6. things considered.
    - 1. Substãce contained in three sortes,
      - 1. Corne or graine:
      - 2. Herbes and fruites:
      - 3. Liuing creatures and their partes.
    - 2. Quantitie.
    - 3. Qualitie.
    - 4. Custome.
    - 5. Time, which standeth in three points
      - Time of the yeare.
      - Time of the day.
      - Age of the partie.
    - 6. Order.
  - 3. Drinke, whereof be 7. sortes commonly vsed:
    - 1. Water.
    - 2. Wine.
    - 3. Ale.
    - 4. Beere.
    - 5. Cyder.
    - 6. Metheglin.
    - 7. Whey.
  - 4. Sleep wherein 4. things must be obserued.
    - 1. The time.
    - 2. The place.
    - 3. The lying of the bodie.
    - 4. The quantitie of sleepe.
  - 5. Venus:
    - When best to be vsed.
    - And of whom.

- **Preseruation from the plague standeth chiefly in 3. points.**
  - First how to auoide the ayre infected.
  - Secondly to correct and purifie the ayre infected.
  - Thirdly to fortifie the principall partes against the infection

WHAT LABOVR IS:

The commodity thereof, the difference of labours, *the preparation to labour, the time,* the measure of labour.

Chap. 1.

THE first worde in order of that golden sentence proposed by Hippocrates, is labour, which in this place signifieth exercise. For so is the worde Labor commonly taken of Hippo. as Galen witnesseth, saying: Hippo. is wont to take this worde Labour for exercise. Labour then, or exercise, is a vehement mouing, the end whereof is alteration of the breath or winde of man. Of exercise doe procéede many commodities, but especially three. The first is hardnesse and strength of the members, whereby labour shall the lesse greeue, and the body be more strong to labour. And that exercise or labor doth strengthen the body, besides the witnesse of Galen, where he saith, By exercise also there commeth a certaine strength to the lims, when as both naturall heate is kindled, and a certaine hardnesse and patience is caused by rubbing the parts one with another. It is proued by experience in labourers, who for the more part be stronger than learned men, and can endure greater toile. Whereof we haue a notable example in Milo

Epid. 6.

Epid. 6. com. 5.

What labor is.

The benefit of exercise.

1

Li. 1 de Sanit. tuen.

Milo Crotoniates.

Crotoniates, who by the vse of carrying a Calfe euery day certaine furlonges, was able to cary the same being a Bull. The second commodity of labour is encrease of heat. Whereby happeneth the more alteration of things to be digested, also more quicke alteration & better nourishing. The third is more violence of the breath or winde, whereby the pores are cleansed, and the filth of the body naturally expelled These things are so necessary to the preseruation of health, that without them, no man may be long without sickenesse. For as the flowing water doeth not lightly corrupt, but that which standeth still: Euen so bodies exercised are for the more part more healthfull, and such as be idle more subiect to sickenesse. According to the saying of the Poet Ouid,

Lib. de ponto.

Cernis vt ignauum corrumpant otia corpus,
Vt capiant vitium mi moueantur aquæ.

Cor. Cel. lib. 1.

Which also is affirmed by Cornelius Celsus, saying: Slothfulnesse dulleth the body, Labour doth strengthen it: The one maketh vs soone olde, the other maketh vs long young. Yea Galen him selfe is of the same minde, for thus he saith: As sluggish rest of the body is a great discommodity for the preseruing of health, so there is very great profite in moderate exercise. But there is great difference of exercises. For some are swift, as running, playing with weapons, throwing of the ball. Some are strong or violent, as wrastling, casting the bar. Some are behement, as dauncing, leaping, foteball play. Againe, some are exercises onely, as those now rehearsed, and other mentioned of Galen not vsed among vs. Some are not onely exercises but works also as to dig or delue, to eare or plow land, or to doe any other worke appertaining to husbandry, or whatsoeuer Craftes men of any occupation are wont to do for the vse and commodity of mans life. For these as they are labors, so are they exercises, and do make a good state or liking of the body, as

Lib. de. Suc. bon. & vitio. cap. 3.

Difference of exercise.

1. Aphoris. com. 3.

Galen

Galen declareth, and is found true by common experience in England. For husbandmen and craftesmen, for the more part doe liue longer and in better health, than Gentlemen and learned men, and such as liue in bodily rest. Wherefore Galen him selfe sometime vsed rusticall labours, especially in Winter: as to cleaue wood, to pun Barley, and such like. Againe some exercises are appropried to the partes of the body, as running, and going are the proper exercises of the legs. Mouing of the armes vp and downe, or stretching them out, as in shoting and playing with weapons, serueth most for the armes and shoulders. Stouping and rising oftentimes, as playing at the bowles, as lifting great waightes, taking vp of plummets or other like poyses on the end of staues, these do exercise the backe and loines. Of the bulke and lungs, the proper exercise is moving of the breath in singing, reading, or crying. The muscles, and together with them the sinnewes, veines, arteries, bones are exercised consequently, by the moving of the parts aforesaid. The stomacke and entralles, and thighes, and reines of the backe, are chiefly exercised by riding. As for sitting in a boate or barge which is rowed, riding in a Horse Litter, Coach, or Waggon, is a kinde of exercise which is called gestation: and is mixt with mouing and rest, and is conuenient for them that be weake and impotent, or in long and continuall sickneſſe. But aboue all other kindes of exercises, Galen most commendeth the play with the litle ball, which we call Tenise in so much that he hath written a peculiar booke of this exercise, and preferreth it before hunting, and all other pastimes. Because it may be easily vsed of all estates, as being of litle cost. But chiefly for that it doth exercise all partes of the body alike, as the legs, armes, necke, head, eyes, backe and loines, and delighteth greatly the mind, making it lusty and chearfull. All which commodities may bee founde in none other kinde of exercise. For they streine more one part of the

Labourers more healthfull than learned men *Lib. 2. de San. Tuen. cap. 8.*

The proper exercises of all the partes of the body.

Tenise play is the best exercise of all. *Galen de parua pila exercitatione.*

body than an other, as shoting, the armes, running, the legs, &c. wherefore those founders of Colleges are highly to be praised, that haue erected Tenis courtes, for the exercise of their Scholers: and I counsaile all students as much as they may to vse that pastime. Notwithstanding I restraine no man from his naturall inclination, for I know that to be true which Virgill writeth.

Aeglo. 2.

Li. 2. Ser. Sa. 1

Trahit sua quemq; voluptas. And as Horace saith,

Castor gaudet equis, ouo prognatus eodem,
Pugnis, quot vinunt capitum, totidem studiorum
Millia.——

The games of Olimpus.

For in the Mount Olimpus in Grecce, where the most principall playes and exercises of all the worlde were solemnly kept and vsed euery fifth yeare, first ordained by Hercules the Champion (as it is thought) all men did not practise one onely kinde of activity, but euery man as he was minded, so he applied himselfe. There was wrastling, running with horses & on foote, turning, leaping, courling with Chariots, contentions of Poets, Rhetoricians, Musicians, disputations of Philosophers, and others. So I restraine no man from his naturall inclination, but I shew what exercise is best by the iudgement of Galen. But least that by the violence of heate kindled by exercise, any of the excrements should hastily be receiued into the habite of the body, also least some thing which is whole, should by beanines of excrements or violent motion bee broken or pulled out of place, or that the excrementes by violence of the breath should stoppe the pores or Conduites of the body, the olde Grecians and Romaines were wont to vse fricacies or rubbings before exercise in this manner. First to rubbe the body with a course linnen cloth softly and easily, and after to encrease more and more to a hard and swift rubbing, vntill the flesh doe swell and be somewhat ruddy: then

The preparation to exercise.

Frications.

then to annoint it with swéete oile, stroking it euery way gently with bare hands. And of fricacies they haue made generally three sorts, first hard rubbing to binde or consolidate, then soft rubbing to lose or mollifie, and lastly, meane rubbing to augment and encrease flesh. But this kinde of preparation whereof Galen hath written abundantly in his second booke *De Sa. Tuen.* is not vsed in England, and therefore I will end it with a merry tale of Augustus the Emperour and an olde Souldier. On a time as the noble Emperour Augustus came to a bath, he beheld an old man that had done good seruice in the warres, rubbing him selfe against a Marble piller, for lacke of one to helpe him. The Emperour moued with pity gaue an annuity, to finde him a seruant to waite vpon him. When this was knowen, a great sort of olde souldiers drew them together and stod wheras the Emperour should passe by, euery one of them rubbing his backe against the stones, the Emperour demanded why they did so, because (noble Emperour say they) wée be not able to kéepe seruaunts to doe it. Why (quoth the Emperour) one of you might claw and rubbe an others backe well enough. So wisely did he delude the practise of Parasites, according to the old prouerbe, It is merry when knaues meete. Notwithstanding Maister Eliot reporteth of him selfe, that he found great commodity in one kinde of fricacy, which is thus. In the morning after we haue béene at the stoole, with our shirt sléeues or bare handes (if our flesh be tender) first softly and afterward faster to rubbe the brests and sides, downward and ouerthwart, not touching the stomacke and belly, and after to cause our seruant semblably to rub ouerthwart the shoulders and backe, beginning at the necke bone, not touching the raines of the backe, except we do féele there much cold and winde, and afterward the legs from the knée to the anckle, last the armes from the elbow to the hand wrest. And for those that cannot exercise their

Three sorts of rubbings.

A merry tale of rubbing.

A kinde of rubbing good for all men.

bodies at conuenient times, either becauſe they are letted with neceſſary buſineſſe, or elſe by reaſon of vtter weakeneſſe, this kinde of rubbing may well be vſed in ſteade of exerciſe. For rubbing is in ſtead of exerciſe, as Georgius Pictorius writeth. But leauing all kinde of fricacies to ſuch as haue leiſure, I preſcribe none other preparation to bee vſed before exerciſe, but onely euacuation of excrementes from all ſuch partes as nature hath appointed thereunto. That is, when you are riſen from ſléepe, to walke a little vp and downe, that ſo the ſuperfluity of the ſtomacke, guttes and liuer, may the more ſpéedily deſcend, and the more eaſily be expelled. That done, to waſh your face and handes, with cleane cold water, and eſpecially to bath and plunge the eyes therein. For that not onely cleanſeth away the filth, but alſo comforteth & greatly preſerueth the ſight, (as Auicen writeth) whereof ſtudents ſhould haue a ſpeciall care. Moreouer to extend and ſtretch out your handes, and féete and other limmes, that the vitall ſpirites may come to the vtter partes of the body. Alſo to combe your head that the pores may be opened to auoide ſuch vapours as yet by ſléepe are not conſumed. Then to rubbe and cleanſe the téeth. For the filthineſſe of the téeth is noyſome to the braine, to the breath, and to the ſtomacke. They may bee cleanſed as Cornelius Celſus teacheth) by waſhing the mouth with colde water, putting thereto a little vineger. And with the ſame (if you liſt) you may gargarize or guddle in your throate, and after rubbe them hard with a dry cloth. Some vſe to rubbe their teeth and gummes when they waſhe with a ſage leafe or two, which is good to preſerue them from corruption, and abateth the rancke ſauour of the mouth. All theſe things (which are fiue in number) are briefly comprehended in *Schola Salerni*, as followeth.

Exercitatio alui & veſicæ vacuationem præequirit.

Waſhing of the face and bathing of the eyes.

To comb the head vpward towards the crowne as Barbers vſe to do is beſt.

Rubbing of the teeth.

Lib. 1. cap. 2.

Lumina manè, manus ſurgens gelida lauet vnda.
Hac illac modicum pergat, modicum ſua membra
Extendat, crines pectat, dentes fricet: iſta Cap. 2.
Confortant cerebrum, confortant cætera membra.

After this preparation, as occaſion ſhall ſerue, you may fall to exerciſe, yet firſt you muſt diligently conſider where and when (that is to ſay) the place, and time. The place where exerciſe is to be vſed doth chiefly concerne the aire, which among all things, not naturall, as in habitation, ſo in exerciſe is greatly to bee regarded, for as much as it doeth both encloſe vs about, and alſo enter into our bodies, eſpecially the moſt noble member which is in the heart, and we cannot be ſeparate one houre from it for the neceſſity of breathing. Wherefore exerciſe muſt be vſed in a good wholeſome aire, which conſiſteth in foure points, firſt that it be faire and cleare without vapours and miſts. Secondly, that it be lightſome and open, not darke, troublous and cloſe. Thirdly, that it be not infected with carraine lying long aboue ground. Fourthly, that it be not ſtinking or corrupted with ill vapours, as being neare to Draughts, Dincks, Dunghils, Gutters, Chanels, Kitchins, Churchyards, or ſtanding waters. For the aire ſo corrupted, being drawen into our bodies, muſt of neceſſity corrupt our bodies alſo. Theſe foure properties are briefly contayned in two verſes in *Schola Salerni*.

The place and time of exerciſe.

Ayer.

Foure properties of holſome aire.
1
2
3
4

Lucidus & mundus ſit ritè habitabilis aer,
Infectus neque ſit, nec olens fatore cloaca.

Now for the time when you ſhould exerciſe, that diuine Phiſition Hippocrates teacheth vs playnly, ſaying. Let labour go before meate. Whoſe authority Galen following, ſaith. We muſt begin the preſeruation of health with labour, after that take meate, drinke, and

The fitteſt time of exerciſe. *Epid. 6. Sect. 4. Lib. 2. de Sa. Tuen. cap. 2.*

so forth. The time then most conuenient for exercise, is when both the first and second digestion is complete, as well in the stomacke as in the veines, and that the time approcheth to eate againe. For if you doe exercise sooner, or later, you shall either fill the body with raw humours or else augment yellow choler. The knowledge of this time is perceiued by the colour of the Urine, for that which resembleth vnto cleare Water, betokeneth that the iuice which commeth from the stomacke is crude in the vrines. That which is well coloured, not too high or base, betokeneth that the second digestion is now perfect. Where the colour is very high or redde, it signifieth that the concoction is more then sufficient: Wherefore when the Urine appeareth in a temperate colour, not redde nor pale, but as it were guilt, then should exercise haue his beginning. By this meanes doth Galen try out the time most fitte for exercise. But because euery man hath not skill to iudge of Urine, or hath not leysure or opportunity to viewe his Water in a glasse as often as hee would or shoulde exercise, for the time most conuenient, it shall be sufficient to remember that Golden sentence of Hippocrates, Let exercise be vsed before meate.

The colour of the vrine sheweth whē we should exercise.

Inst. l. 2. cap. 4.

Which rule (as that famous Phisition Fuchsius noteth) is vnaduisedly neglected in the Schooles of Germany. For there the Schollers neuer exercise but forthwith after meate, eyther leaping, or running, or playing at the Ball, or coyting, or such like. And the same abuse is rife among vs here in England, both in vniuersities, and in the grammer Schooles. Wherefore it is no maruaile if Scolers oftentimes bee troubled with Scabbes and other infirmities growing of corrupt humours: because by that meanes great store of raw humours are engendred and brought forth to the Skinne: (according to the saying of Hippocrates) If a man exercise vnpurged, biles will breake foorth.

An abuse of exercise touching the time.

Wherefore

Wherefore I counsaile all students not to exercise immediately after meate, for by that meanes the meate is conueied into all the members before it bee concocted or boyled sufficiently. Yet to rise vp after meat, and to stand vpright for a while, or to walke softly a litle is very holsome: that so the meate may descende to the bottome of the stomacke, where (as Auicenna writeth) resteth the vertue of concoction, and is one of the first lessons *in Schola Salerni*, To rise after meate. But hastie mouing driueth the naturall heate from the inward parts, and causeth ill digestion. As for craftesmen, and labourers, if any demaund the question howe they can haue their health, and fall to worke straight after they haue eaten, I aunswere with Virgill: Great labour ouercommeth all thinges. And as Galen writeth, We write these things, neither to the Germanes, nor to other rude and barbarous nations, no more then to Beares and Bores, and Lyons, and such like: but to the Gretians, and to them which though they be Barbarians by kind, yet they follow the fashions of Greece. So I write not these precepts for labouring men, but for students, and such as though they be no students, do yet followe the order and diet of students. Antonius the Romane Emperour, who liued in Galens time, and had a speciall care of his health, was wont to come to the wrastling place about sunne setting when dayes were at the shortest, and about nine or ten of the clocke when they were at the longest. Whose example if any list to follow (as Georgius Pictorius doeth interprete) he should exercise in Summer fiue houres before noone, and in the Winter in the after noone at Sunne going downe, and in the spring time nere by noone. But I restraine no man to the houre, so it be done according to the rules aforesaid, that is, briefly to conclude, after the excrements be auoyded, in an wholsome ayre, and before meate: Yet is it not sufficient in exercise to obserue the time, the things proceeding, except we kepe

Epid. 6. S. fi. 5 Apho. 33.

Rise vp after meate.

Geor. 1.

De San. Tu. lib. 1.

The exercise of the Emperour Antonie.

Palestra.

Three things to be obserued touching the time of exercise.

a measure therin: which also is taught by Hippocrates in the worde (*mediocria.*) And although euery man doeth
1. *Offi.* know (as Cicero saith) that a measure is best in all things, or that measure is a merrie meane, yet few can hit that meane, as well in other things as in this, vnlesse they
Lib. 1. *de san. tuen. cap.* 12. be directed by a certaine rule. Wherefore Galen, who leaueth nothing vnperfect, setteth downe foure notes, by
The measure of exercise. the which we may know how long wee should exercise, and when we should giue ouer. The first is to exercise vntill the flesh doe swell: The second, is vntill the flesh be
1 somewhat ruddie: The third, vntill the bodie be nimble,
2 actiue, and readie to all motions: The fourth is, vntill
3 sweate & hoat vapors burst forth. For when any of these
4 doe alter, we must giue ouer exercise. First, if the swelling of the flesh shall seeme to abate, wee must giue ouer forthwith. For if we should proceede, some of the good iuice also would be brought forth, & by that meanes the bodie should become more slender and drier, & lesse able to encrease. Secondly, if the liuely colour stirred vp by exercise shall vanish away, we must leaue off, for by continuance the bodie would ware colder. Thirdly, when agilitie of the lims shall begin to faile, we must giue ouer, least wearinesse & feeblenesse doe ensue. Fourthly, when the qualitie or quantitie of the sweate is chaunged, we must ceasse, least by continuance, the sweat be greater or hotter, and so the bodie become colder and drier. But of these foure notes, sweat and swelling of the flesh, are the chiefest to be marked in exercise, as Hippocrates sheweth.
Epi. 6. *Sect.* 3. *Apho.* 4. In exercises sweate is a signe of extenuation comming forth by drops, and as it were flowing out of litle brookes: or else abating of the tumour. As who should say, sweat and abating of the flesh are two of the chiefest signes, to know when we should giue ouer exercise. This measure Pythagoras, that was first named a Philosopher (though no Physitian, hath yet defined in his golden verses. Thus latined by Vitus Amerbachius.

Corporis

Corporis & debes non intermittere curam,
Inque cibo potuq́; modus ſit, gymnaſiisq;.
Hoc fiet laſſum, ſi te non illa grauabunt.

The ſame in effect is vttered by that excellent Greeke Orator Iſocrates in his Oration *ad Demonicum*. Vſe thoſe exerciſes of the bodie, which may rather preſerue thy health than thy ſtrength: which thou maieſt obtaine by this meanes, If thou leaue off from labour, while thou art yet able to labour.

Now as I haue ſhewed what time wee ſhould giue ouer exerciſe, ſo here I will end my treatiſe of exerciſe, if firſt I ſhall declare, what remedie is to be vſed againſt wearineſſe, which commeth by immoderate labor, either voluntarie or neceſſarie, for we cannot alwaies keepe the meane, but we muſt doe as cauſe requireth. Wearineſſe, as all other infirmities of the bodie, is cured by the contrarie: that is to ſay, by reſt. According to the ſaying of Hippocrates: In euery motion of the bodie, when it beginneth to be wearie, then to reſt by and by, is a remedie of wearineſſe. For when the bodie is tyred through ouer much labour, and ſtrength fayleth, and naturall moiſture decayeth, then reſt for a time recouereth ſtrength, reuiueth the ſpirites, and maketh the limmes able to endure labour, whereas otherwiſe they would ſone languiſh and pine away. Which thing Ouid well perceiued as appeareth where he ſayth, The remedy of immoderate exerciſe

Lib. 2. Apho. 42.

Quod caret alterna requie durabile non eſt.
Hec reuocat vires, feſſaq́; membra leuat.

Lib. 1. Epiſt. 4.

Where the Poet hath worthily added the word (*Alterna*) that is to ſay, done by courſe, for as it is not conuenient alwaies to labour, ſo is it not good alwayes to reſt. For that were idleneſſe or ſlouthfulneſſe, which corrupteth both the body and ſoule. For in the body through immoderate reſt is ingendred cruditie, and great ſtore of

noysome humours. Wherefore Galen reckoneth Idlenesse and immoderate rest, among the causes of colde diseases. And what inconuenience doth grow vnto the soule thereby, is taught by the example of King Dauid, who through his idlenesse committed adulterie. 1 Sam. 11.1. But moderate rest doth comfort both the bodie and mind as Ouid writeth.

Lib. de morb. cau. ca. 3.

Lib. 1. de pont.

Ocia corpus alunt, animus quoque pascitur illis:
Immodicus contrà, carpit vtrumque labor.

Wherefore I will conclude with that notable sentence of Galen: As sluggish rest of the body is a very great discommodity to the preseruing of health, so no doubt in moderate motion there is very great commoditie.

De Sucho. & vi. cap. 3.

Of studie or exercise of the minde in what order we may studie without hinderance of our health.

Chap. 2.

As man doth consist of two parts, that is, of bodie and soule, so exercise is of two sorts, that is to say, of the bodie, and of the minde. Hitherto I haue spoken of exercise of the bodie, nowe I will entreate of exercise of the minde, which is Studie: that is (as Tully defineth it,) A continuall and earnest cogitation applyed to something with great desire.

What studie is.

Lib. 2. de in.

This kind of exercise (as Tully writeth) is the naturall nourishment of the mind and wit, for so he saith. The consideration and contemplation of nature, is as it were a certaine naturall foode of our mindes and wittes, and to a learned and skilfull man, to studie, is to liue. And likewise, there is so great loue of learning and knowledge ingrafted in vs by nature, that no man can doubt, but that mans nature of it selfe, without any commodity is drawen thereunto. Which thing may well be perceiued euen in

Acad. 4.

little

litle children: for as soone as they haue gotten strength to goe of themselues, they are as busie as bees, and they deuise a thousand toyes to be occupied in. Which motions no doubt proceed from the mind. For (as Tully saith) The musing of the mind neuer ceaseth. Idlenesse therefore is not onely against nature, but also dulleth the minde, as Ouid worthily writeth:

Offi. 1. Idlenesse is against nature. *Lib. 5 de Trist.*

Adde quod ingenium longa rubigine læsum,
Torpet, & est multò quàm fuit ante minus.
Fertilis assiduo si non renouetur aratro,
Nil nisi cum spinis gramen habebit ager.

Wherefore notable is that counsaile of Isocrates *ad Demonicum*, Endeuour to be laborious in bodie, and studious in minde: for as our bodies are encreased by moderate labours, so are our minds by honest doctrine. Which lesson, Publius Scipio, who first was named Aphricanus, well followed as Tullie alleageth by the witnesse of Cato: whose saying (because it is worthie and most fit for students) I will recite *verbatim*. Scipio was wont to say; that he was neuer more leasurelesse then when he was leasurefull: and neuer lesse alone, then when he was all alone. Of this saying Tully speaketh as followeth. A noble saying surely, and meete for a worthie and wise man: which declareth, that he both in his leasure, was wont to muse of matters to be done; and also in his solitarinesse, to debate them with himselfe, so as he was nothing idle at anie time, and sometime he needed not the communication of other. So those two things, leasure and solitarinesse, which bring a dulnesse vppon other, made him the quicker. Leasure then and solitarinesse are two of the chiefest things appertayning to studie. Which two who so hath obtained, and is a louer of learning (as Isocrates speaketh) let him obserue these rules following:

Offici. 3. Scipio his saying to be followed of students.

Mane citò lectum fuge, mollem discute somnum:
Templa petas supplex & venerare Deum.

How to beginne our studie.

Those things presupposed which I haue spoken of in the preparation of exercise of the body, this golden lesson of Liue is next to be obserued. And if you goe not to the Church, yet forget not to serue God And for this purpose no time is more cõuenient than the morning. Which the Prophet Dauid euery where witnesseth in his Psalmes, namely Psalme fiue, saying, my voice shalt thou heare betimes ô Lorde: early in the morning will I direct my prayer vnto thee, and will looke vp. And for studie how much better the morning is than other times of the day, the reasons following may declare. First of all there be three planets (as the Astronomers teach) most fauourable to learning. That is, *Sol*, *Venus*, and *Mercurie*, these three in a maner meeting together whē night approcheth, depart from vs, but when day draweth neere, they return and visite vs againe. Wherefore the best time for studie is early in the morning, when the Planets be fauourable to our purpose. Againe when the Sunne ariseth, the aire is moued, and made more cleare and subtill; and the bloud and spirits of our bodies doe naturally follow the motion and inclination of the aire. Wherefore the morning or sunne rising, is most fit for studie. Aristotle therfore in his Oeconomikes, not without great cause biddeth vs to rise before day, and sayeth, that it preuaileth greatly both to the health of the bodie, and to the studie of Philosophie. Whose counsell that famous Orator of Greece Demosthenes, diligently followed (as Tully reporteth of him) Demosthenes sayd that he was grieued, if artificers at any time did exceede him in diligence; whose good example I wish all students to followe, hauing alwaies in mind this short sentence. The morning is best for studie. And not to imitate the practise of Bonacius a young man of whom Poggius the Florentine maketh mention. This Bonacius was wont to lie long in bed, and when he was rebuked of his fellowes for so doing, he answered smiling, that he gaue eare to certaine persons

The morning most fit for prayer.

The best time for studie is the morning.

A good counsell for students.

Tusc. 4.

An example of a slothfull Scholer.

sons who contended and disputed before him. For assone as I wake (said he) there appeareth in the shape of women Carefulnesse and slouthfulnesse. Carefulnesse biddeth me to rise, and fall to some worke, and not to spend the day in my bed. Contrariwise slouthfulnesse biddeth me lie still, and take mine ease, and keepe me from cold in my warme couch. Thus while they vary and wrangle, I, like an indifferent Iudge inclining to neither part, lie hearkening and loking when they will agree. And by this meanes the day is ouerpassed or I beware. This young mans practise I leaue to loytering Lurdeins, and returne againe to diligent students, who hauing vsed the preparation aforesaide must apply themselues earnestly to reading & meditation for the space of an houre: then to remit a litle their cogitation, and in the meane time with an Ivorie combe to kembe their head from the forehead backewardes about fortie times, and to rubbe their teeth with a courie linnen cloth. Then to returne againe to meditation for two houres, or one at the least, so continuing, but alwaies with some intermission, vntill toward none. And sometimes two houres after none, though seldome, except we be forced to eate in the meane season, for the sunne is of great power at the rising, and likewise being in the middes of the heauens. And in that part also which is next to the middest, which the Astronomers call the ninth part and the house of wisedome, the sunne is of great vertue. Now because the Poetes doe account the sunne as captaine of the Muses and Sciences, if anie thing be deepely to be considered, wee must meditate thereon especially the houres aforesaide. As for the residue of the day it is cõuenient rather to reuolu thinges reade before, than to read or muse of new. Alwaies remembred that euerie houre once at the least we remit a little while the earnest consideration of the minde: neither should we meditate any longer than we haue pleasure therein. For all wearinesse is hurtfull to

How long we should study without intermission.

Afternoone study not very good.

health, wearinesse of the body is euill, but wearinesse of the mind is worse: and wearinesse of both worst of all. For contrary motions draweth as it were a man in sunder & destroyeth life. But nothing is more hurtfull than studying in the night. For while the sunne shineth ouer vs, through the power thereof the pores of the bodie are opened, and the humours and spirites are drawen from the inner partes outwarde. And contrariwise, after the sunne setteth, the bodie is closed vppe, and naturall heat fortified within. Wherefore to watch and to be occupied in minde and bodie in the day time is agreeable to the motions of the humors and spirits: but to watch and to study in the night, is to strine against nature, and by cõtrarie motions to impaire both the bodie and minde. Againe, by continuall operation of the aire opening the pores, there followeth exhalation & consumption of the vitall spirits, wherby the stomacke is greatly weakned, and requireth a renewing and repayring of the spirits: which may best be done in the night season whē naturall heate returneth from without to the inwarde partes. Wherefore whosoeuer at that time shall begin long and difficult contemplation, shall of force drawe the spirites from the stomacke to the head, and so leaue the stomacke destitute: whereby the head shall be filled with vapours, and the meate in the stomacke for want of heat, shall be vndigested or corrupted. Well therefore saith Erasmus, Night watchinges are thought verie perillous. Notwithstanding I know that such as be good students indeede, hauing alwaies in mind that notable saying of Plinius: That all time is lost which is not spent in studie, do spare no time, neither night nor day from their bookes. Wherof Plinie himselfe hath giuen a goodly example in that by his own testimonie, he wrote that most excellent worke, called the history of nature, in the night, and at odde times: Yea, Galen in his olde age (as he writeth) was faine to eate Lettuse boyled, of purpose to make him slæpe,

Lucubratio nocturna studiosis inimica.

Why studie is better by day than night.

Plinie his diligence to be followed of Students.

ſléepe, becauſe in my youth (ſayth he) of mine owne accord I vſed to watch. And againe he ſayth, I ſurmounted all my ſchoolefellowes in ſtudie, not only in the day time, but alſo in the night. As for poore ſtudents, they muſt follow the example of Cleanthes, who in the night time by drawing of water, got where withall to find himſelfe in the day to ſtudie Philoſophie vnder Chriſippus. Or as that excellent Poet Plautus, who was faine (for his liuing to ſerue a baker in turning a Querne or handmill, that he might yet ſometime apply his ſtudie. Or the example of that noble King Alured or Alfred the firſt founder of the Vniuerſitie of Oxford, who deuided the day and the night into three partes, and ſpent eight houres in eating, drinking, and ſléeping, and eight houres in hearing and deciding of cauſes, and eight houres in ſtudie: euen ſo may poore ſcholers beſtowe eight houres in ſeruice, eight houres in ſtudie, and eight houres in ſléepe and reſt. Wherefore let not poore ſtudents diſdaine to doe ſeruice in the day, that they may yet employ ſometime in the night. And if they ware pale with ouermuch ſtudie, it is no reproche, but a very commendable ſigne of a good ſtudent. Yet would I haue none to ſtudie ſo much, that thereby they ſhould fall into ſickeneſſe, or become melancholike, as Homer writeth of Aiax and Bellerophon. Thus much touching the time moſt conuenient for ſtudie: Nowe touching the place moſt fit for that purpoſe, I am of Quintilians minde, that to ſtudie abroade, where wee may haue libertie to looke farre about vs, eyther by riuer ſides, or in pleaſant woods, or hilles, where the ſinging of birdes, or the aire may delight vs, is not ſo good as to ſtudie in a quiet cloſe place, be it chamber, gallerie, or cloſet. For thoſe thinges which delight, doe rather remit our cogitation, and withdrawe our intention then procure it. Wherefore, Demoſthenes vſed to ſtudie in ſuch a place where no voyce could be heard, and where he had no

Lib. 2 de ali. fa. cap. 40.

De Succo. bon. & vi. cap. 1.

Plautus paine fulneſſe.

Better to be pale with ſtudie than loue.

What place is moſt fit for ſtudie.

proſpect, leaſt that his eyes ſhoulde alienate his minde from his preſent purpoſe. Whoſe example may teach all ſtudentes, that a cloſe place without noyſe, not full of light is beſt to ſtudie in: nay, one light (by Quintilians iudgement) is ſufficient. And that light which is, ſhould not come directly againſt our faces, for that is hurtfull to the ſight, but it ſhoulde come alwayes on that ſide which is contrarie to the penne hande. Alſo, to ſtande at our ſtudie, or to leane vppon ſome pillowe or Quiſhion, as long as wee may well endure it, is much better then to ſit continually, becauſe by that meanes, the bloud and humours, may haue more eaſie paſſage to all the partes of the bodie, and the excrementes may the better deſcende: for by much ſitting and colde, manie ſtudentes in their olde age (if happily they liue ſo long) fall to the gout, to the dropſie, and ſuch like. But I would haue ſtudents whether they ſtand or ſit, alwaies to remember, That a meaſure is beſt in all things. And if it happen that we be cloyed with ſtudie, then muſt wee fall to recreation, and vſe ſome honeſt play or paſtime: yet ſo as Tully preſcribeth, Wee may lawfully vſe play and paſtime, but euen as ſleepe and other reſtings, at ſuch time as wee haue ſufficiently ended graue and earneſt cauſes, and the verie manner of our playe muſt not bee diſſolute nor vnſober, but honeſt and pleaſant. Whereof we haue a notable example in Valerius Maximus, of Sceuola that learned Lawyer, who being wearied with lawe matters, was wont to recreate his minde with Tenniſe play, and therein is ſayd to haue excelled. Yet ſometimes he plaied at Dyce, and Tables, when he had bene long buſied in well ordering the lawes of the Citizens, and ceremonies of the Gods. For ſo he ſaieth, As in earneſt matters hee ſhewed himſelfe to be Sceuola, ſo in paſtimes he ſhewed himſelfe to be a man whom nature hath not made able to abide continuall labour. Likewiſe we reade of Socrates the Philoſopher, who not-

Lib. 10. cap. 3. Offi. 1.

How play is to be vſed.

Lib. 8. cap. 8.

Sceuola optime pila luſiſſe traditur.

Cic. 1. de Orat.

with-

withstanding he was adiudged by the Oracle of Apollo, to be the wisest man in the world, yet for recreation he blushed not to ride vpon a reede among his little children: And when he was laughed to scorne of Alcibiades for so doing, he answered him verie prettily, tell no bodie (saith he) that thou sawest me, vntill thou haue children of thine owne. As who should say, such is the affection of Parents towardes their children, that they are not ashamed oftentimes to play the children with them. But of recreation of the body I haue spoke sufficiently before, & now I will speake somewhat of recreation of the mind. For there be some pastimes that exercise the mind only, as dice, tables, cardes, and such like, which because they are accounted vnlawfull games, and forbidden euen by heathen writers, as by the sage Cato in his morall precepts, I will omit them: and if any student will vse them he shall not doe it (by mine aduise) yet I will rehearse one example of dice playing, because it is famous. Caligula the Emperor (as Erasmus reporteth) when he plated at dice, got more by lying and forswearing, than by true play. And vpon a time, yeelding his turne of casting vnto his next fellowe, going forth to the doore, he espied two rich gentlemen of Rome passing by, whom straightway he commaunded to be taken, and their goods to be seised to his vse. And so returning againe into the house very ioyfull, he boasted, that he neuer had a more luckie cast at the dice. As Caligula gate those gentlemens goods, so thinke I all is gotten that is wonne by dicing. Therfore I let it passe, and returne to my purpose. There is an ancient game called the Chesse, which was inuented after Polidorus Virgilius, in the yeare of the world, 3635. by a certaine wise man called Xerxes, to mitigate the minds or hearts of Tyrants. For it declareth to a tyrant that maiestie or authoritie, without strength, helpe and assistance of his men and subiects, is casuall, feeble, and subiect to many calamities. This game is an earnest

A wittie answere of Socrates made to Alcibiades

Vnlawfull games.

Trochelude, aleæ fuge.

Lib. 6. Apoph.

The dice play of the Emperour Caligula.

Play at the Chesse.

exercise of the minde, and very commendable and conuenient for students, and may easily be prouided to be alwayes readie in their chambers. But for a mind wearied with studie, and for one that is melancholike, (as the most part of learned men are) especially those that be excellent, as Aristotle witnesseth, there is nothing more comfortable, or that more reuiueth the spirits than Musicke, according to that saying of Hesius,

Proble. Sect. 30. quæst. 1. Omnes homines qui ingenio claruerunt, melancholici fuerunt.

Nam nihil humanas tanta dulcedine mentes,
Afficit, ac melica nobile vocis opus.

And because it is one of the liberall sciences, it ought the more to be esteemed of students. And that for good cause. For by the iudgement of Aristotle, Musicke is one of those foure thinges that ought to be learned of youth in well gouerned common wealthes: and in the fourth Chapter of the same booke, he declareth that musicke is to be learned, not only for solace and recreation, but also because it moueth men to vertue and good maners, and preuaileth greatly to wisedome, quietnesse of minde and contemplation. But what kind of musicke euery student should vse, I referre that to their owne inclination. Howbeit the examples following may declare, that the Harpe of all instruments is most auncient, and hath beene in greatest price and estimation. Orpheus that auncient Poet and Harper most excellent, (as the Poets surmised) did with his Musicke delight wilde Beastes, as Lyons and Tygers, and made them to followe him, and with his sweete harmonie, draw stones and woods after him, that is to say, moued and qualified the grosse heartes and rude mindes of men. The Prophet Dauid, delighted in the Harpe, and with the sweete melodie therof deliuered King Saul from the vexation of the euill Spirite. Marsilius Ficinus speaking of himselfe sayeth, I also, (if I may make vnequall comparison)

Polit. 8. cap. 3.

The commodities of Musicke.

The harpe the most ancient instrument.

Sam. 1. cap. 16. Lib. 1. de Stu. Sa. Tuen.

pariſon) doe proue oftentimes at home, how much the ſweete tune of the Harpe, and ſinging, doe preuaile againſt the dumpes of melancholie. And if euerie ſtudent could play vpon inſtruments, it were the more commendable. For Themiſtocles (as Tully writeth) becauſe he refuſed the Harpe at a feaſt, was compted vnlearned. *Tuſcu. 1.* And Socrates when he was old, ſo much eſtæmed of Muſicke, that he was not aſhamed being olde, to learne among boyes to play vpon inſtruments. And how comfortable Muſicke is to all ſorts of men, we may plainely perceiue by labourers, for the galleman, the ploughman, the carter, the carrier, eaſe the tedioufneſſe of their labour and iourney with ſinging and whiſtling: yea the brute beaſtes be delighted with ſongs and noyſes, as mules with belles, horſes with trumpets and ſhalmes, are of a fiercer ſtomacke to their appointed miniſterie. Wherefore I counſell all ſtudents oftentimes to refreſh their wearied minds with ſome ſort of melodie. For ſo ſhall they driue away the dumpes of Melancholie, and make their ſpirites more liuely to learne. And ſo I ende this treatiſe of labour. *Eraſ. 3. Apoph.*

Of meate. Chap. 3.

AFter labour there followeth in the ſentence of Hip. *Cibus*, wherby he giueth vs to vnderſtād, that meat muſt be taken after we haue exerciſed. The neceſſitie whereof needeth no proofe, conſidering that nature hath taught all liuing creatures to ſeeke by ſuſtenance to maintaine their liues. The infant new borne ſeeketh to ſucke. The lambe, the calfe, the colt, yea the whelpe yet blinde gapeth for the dugges of the damme. For ſuch is the ſtate of man and beaſt touching the body, that the ſpirites, humors, yea the ſound ſubſtance of all partes doe continually waſt and weare away: So that vnleſſe by nouriſhmēt other like be reſtored, of neceſſity the whole The neceſſitie of meats.

muſt ſhortly be conſumed. For life may well be compared to the match of a lampe, which if it be not continually fed with ſufficient oyle is ſone extinguiſhed. Againſt this neceſſary and naturall imbecilitie and mortalitie of mankind, God of his infinite prouidence and goodneſſe hath prouided foode, whereby to repaire, to reſtore and counteruaile ſo long as his good pleaſure is, the continuall impairing and decaying of our fleſh. Wherefore it behoueth vs to haue a ſpeciall care and regard that we vſe ſuch meates as may beſt nouriſh our bodies, and in no wiſe hinder our health. Which to performe it is neceſſarie, that in meates we conſider fiue things. Firſt the ſubſtance, ſecondly the quantitie, thirdly the qualitie, fourthly cuſtome, fiftly time, ſixtly order. Theſe fiue are briefly ſet downe in *Schola Salerni*, though not in like order as followeth:

Sixe things to be conſidered in meates.

Quale, Quid & Quando, Quantum, Quoties, vbi dando:
Iſta notare cibo debet medicus bene doctus.

Theſe fiue I ſhall briefly handle as they are propoſed.

The ſubſtance of meates.

Concerning the ſubſtance of meates, ſome are good which make good blood, and ſome are ill which engender ill blood. Which difference may eaſily be perceiued by the view of the Treatiſe following diuided into three parts according to Galen. Firſt I ſhall ſpeake touching corne or graine, next touching herbes and fruites, laſtly touching liuing and ſenſible creatures, and their partes pertayning to dyet.

Lib. 1. de Alim. fa.

Of Wheate. Chap. 4.

Triticum.

OF all corne or graine vſed in diet wheate is the chiefeſt. Theophraſtus deſcribeth diuerſe ſortes of wheate, but the greateſt difference in my iudgement is in the colour, for ſome is browner or blacker, and other is whiter and fairer. The beſt kind of wheat was called in old time *Silago*, whereof was made the fineſt bread called

Panis

Panis Siligineus, which we call manchet, and was plentifull among the Romaines, and other Nations also subiect to the Romaine Empire. And although Plinie preferre the wheate of Italy before al other, confirming the same by the saying of the ancient Poet Sophocles: And do describe Italie so fruitefull of white wheate: yet as I thinke we haue as good wheate in Englande, both red and white as may be found in any Countrie in all Europe, and as good bread is made thereof, especially that of Yorke, which they call maine bread. Wheate in nature is manifestly hotte, and being layde to outwardly in a medicine, is hotte in the first degrée without any manifest moysture. And touching the choice of wheate which is best to make bread withall, Matthiolus perfectly describeth: Wheate whereof the best breade is made, should be harde, thicke, heauie, yealow, bright, full ripe, cleane, growne in a fatte soyle And if we cannot conueniently prouide wheate that hath all the foresaid properties, yet let it be such as Galen requireth. Let it be harde wheat, that will not easily be broken betwéene the téeth, let it be thicke or close together, not loose or open: let it be heauie or weightie, let it be of yellow colour. Of such wheate as this, may be made that bread which is best and most wholesome for youth and age, which ought to haue fiue properties. First it must be well leauened, for bread without leauen is good for no man. Howbeit in England our finest manchet is made without leauen. Next it ought to be light, for thereby it is knowen that the clamminesse thereof is gone. Thirdly it ought to be well baked, for bread that is ill baked is of ill digestion, and sore grieueth the stomacke. Fourthly it must be temperately salted, for bread ouerswéete is a stopper, and bread ouer salt is a drier. The fifth thing is that bread should be made of the best wheate, such as I haue spoken of before. These fiue properties are briefly comprised in two verses in *Schola Salerni*.

Ga. li. 1. de Ali. fa. cap. 2.
Li. 18. cap. 7.

Maine bread of Yorke.
Galen. li. 1. de Ali. fa. ca. 9.

Li. 2. Dios. cap. 78.

What wheat is best.

Lib. 1. de Ali. fa. cap. 2.

Wheate bread ought to haue fiue properties.
Ga. li. 1. de Ali fa. cap. 2.

Panis non calidus, nec ſit nimis inueteratus,
Sed fermentatus q, oculatus, ſit bene coctus,
Et ſalſus modicè, & frugibus validis electus.

But the firſt verſe containeth two other notes touching bread. The one is, that it ought not to be eaten hotte, because it ſtoppeth much and ſwimmeth in the ſtomacke by reaſon of his vaporous moyſture, yet is the ſauour of new bread very wholeſome, and reuiueth one out of a ſown, as Arnoldus ſaith. The other is that we ought not to eat bread that is very ſtale or mouldie, for it driеth the body and ingendreth melancholy humors. Whereupon it followeth that bread to be beſt, which is made of pure flowre of good wheate, ſufficiently leauened, ſomewhat ſalted, well moulded, well baked, neither too new nor too old: that is to ſay, after Doctor Boord, that it be at leaſt a day and a night old, and not paſt foure or fiue daies old, except the loaues be very great, which definition Galen himſelfe vttereth in theſe wordes: That bread is moſt eaſily digeſted, which is well leauened, and well kneaded or wrought, and well baked. Whereby it appeareth that all kinde of bread made without leauen is vnwholeſome, and after Galen deſcendeth ſlowly from the ſtomacke, engendreth groſſe humors, cauſeth oppilations of the liuer, encreaſeth the weakeneſſe of the ſplene, and breedeth the ſtone in the reynes. Wherefore cakes of all formes, Simnels, Cracknels, Bunnes, Wafers, and other thinges made of wheate flowre, as Fritters, Pancakes and ſuch like, are by this rule reiected. Seeing that wheate meale is not eaſilie digeſted, vnleſſe it bee laboured with ſalte, with leauen, with mixture, with threſhinge, and with the Ouen. Howbeit nowe adayes common experience prooueth in mens ſtomackes, that breade much leauened is beaute of digeſtion, and no breade is lighter than manchet, which is made of fine flowre of wheate, hauing no leauen.

The ſmell of new bread verie wholeſome.

What bread is beſt.

Lib. 1. de Ali. fa. 2.

Lib. 1. de Ali. fa. cap. 4.

Vnleauened bread is very vnwholſome

Gal. de Ali. fa. cap. 7.

Proceſſe of time doth alter mens ſtomackes.

And

And by the foresayd definition all loaues that are not baked in an Ouen, but vppon irons or hot Stones, or vpon the earth, or vnder hot ashes, are vnwholesome, because they are not equally baked, but burned without and raw within. And of such loaues as are baked in an Ouen, the greatest Loaues do nourish most, after Master Eliot, because the fire hath not consumed the moisture of them. But whether Bread be made in forme of Manchet, as is vsed of the gentility, or in great Loaues, as it is vsed among the yeomanry, or betwæn both, as with the franklings, it maketh no matter, so it be well baked. Burned Bread and hard crustes, and Pasty crustes, do engender adust choler, and melancholy humours, as saith *Schola Salerni.*

The greatest loaues doe nourish most

Burned crusts ill.

Non comedas crustam, choleram quia gignit adustam.

Wherefore the vpper crusts aboue and beneath should be clipped away. Notwithstanding after Arnold, the crustes are wholesome for them that be whole, and haue their stomackes moist, and desire to bee leane, but they must eate them after meate, for they must enforce the meate to descende, and to comfort the mouth of the stomacke. Browne bread made of the coursest of Wheate floure, hauing in it much branne, and that bread which Galen calleth *Autopyros*, that is, when meale wholly vnsifted, branne and all is made into bread, filleth the belly with the excrementes, and shortly descendeth from the stomacke. And beside that it is good for labourers. I haue knowen this experience of it, that such as haue bæne vsed to fine bread, when they haue bæne costiue, by eating browne bread and butter haue bæne made soluble. But wheat is not only vsed in bread, but being sodden, is vsed for meate, as I haue sæne in sundry places, and of some is vsed to be buttered.

Crusts good for some.

Brown bred.

Browne bread loosseth the belly.

Buttered wheate.

But Galen himselfe (as he writeth) trauelling into the Countrey, for want of other foode was faine to eate

Lib. 1 de Ali. fa. cap. 7.

sodden Wheate in an husbandmans house: but the nert day after, he and his mates that had eaten with him, were much grieued thereby both in stomacke and head. Whereby he concludeth that it is heauy and hard of digestion, but being well digested, nourisheth strongly, and strengtheneth a man much: wherefore it is good for labourers. Of Wheate also, is made *Alica* and *Amylum* mentioned of Galen, thinges not vsuall among vs. Yet *Amylum* is taken to be Starch, the vse whereof is best knowen to Launders. Also *Alica Saccharata* is taken for Frumenty, a meate very wholesome and nourishing if it be well made, yet in digestion much like to sodden wheate.

Frumentie.

As for the Turky wheate, French wheate, and such like strange graine, I will ouerpasse them, because they be not vsuall in our Countrey of England. Yet of french wheate I can say thus much by experience, that in some partes of Lankashire and Chesshire they vse to make bread thereof for their houshold, being mingled together with barley, but for the Winter time onely. For when the heate of the yeare encreaseth, it wareth rancke of sauour. Also, therewith they fatte their swine, for which purpose it is greatly commended, and in my iudgement, it is more fitte to feede Swine than men.

French wheate.

More of bread shall be spoken hereafter when I entreat of other graine.

Of Rie. Chap. 5.

Secale commonly called Rie, a Grayne much vsed in Bread, almost throughout this Realme, though more plentifull in some places than in other: yet the bread that is made thereof, is not so wholesome as wheate bread, for it is heauy and hard to digest, and therefore most méete for labourers, and such as worke or trauaile much, and for such as haue good stomackes. There is made

Rie bread.

made also of Rie mired with wheate, a kinde of bread named misseling or masseling bread, much used in diuerse Shires, especially among the family. Which being well made after the order prescribed in the treatise of wheate, is yet better than that which is made of clean Rie, but that which is halfe Rie and halfe Barley is worse. Rie layd outwardly to the body, is hotte and dry in the second degrée after Dodonæus, whose authority I alledge, because Galen hath written litle or nothing thereof, except *Typha* be Rie, as Maister Eliot iudgethit: then is it in a meane betwéene Wheat and Barley. The temperature of rie.

Of Barlie. Chap. 6.

BArly, whereof also bread is used to bee made, but it doth not nourish so much as wheate, and after Matthiolus, troubleth the stomacke, maketh colde and tough iuice in the body, nourisheth litle, and engendreth winde, yet some affirme that it is good for such as haue the gowte. Barly is colde and dry in the first degrée, (and as Galen sayth) how so euer it be used in bread, or ptisan, or otherwise, it is of cooling nature, and maketh thinne iuice and somewhat cleansing. And in the tenth Chapter of the same booke, he sayth that Barly bread passeth very soone from the belly. As of wheate, so likewise of Barly there is great choise to be had, for some is better and some is worse. Yet all Barly generally, considering the nature thereof, is more méete for drinke than bread, and thereof is made the best malt to make ale or béere. And though Barly be colde, yet it maketh such hotte drinke, that it setteth men oftentimes in a fury. With Barly is made Barly water passing good in hotte diseases to be used for a common drinke. It is best made with greate Raisones, the stones *In lib. 5. Dios. cap. 79.* Barly bread good for gowty folks. *Ga. li. 7. de simp. Li. 1. de Ali. fa. cap. 9.* Malte.

being taken out, with licorice shauen and cloven, with annise seeds bruised and barley hulled, adding thereto (if you list) some cooling herbes, as Endiue, Succory, Violet leaues, Strawberry leaues, Borage, Sorrell, Spinage, & such like, sodden to the halfe, then strained. And with the same water is made barley creame, straining it with Almonds blanched and punned. A dosen Almondes will make a pinte, wherein if you put two or three spoonefuls of rose water, and a litle sugar, it will be pleasant.

Of Oates. Chap. 7.

Lib. 6. Simp. OAtes, after Galen, haue like nature as barley, for they are dry, and digest in a meane, and are of temperature somewhat cold, also something binding, so that they helpe a laske, which I my selfe haue proued in cawdels made of oatemeale. *Lib. 1. de Ali. fa. cap. 14.* Yet Galen affirmeth, that Oats are meate for beastes and not for men. Whose opinion in that point must be referred to the countrey where hee liued. For if he had liued in England, especially in Lankashire, Chesshire, Cumberland, Westmerland, or Cornewale, he would haue sayd, that Oates had bene meate for men. For in these partes they are not onely prouander for horses, but they make malt of them, and thereof good ale, though not so strong as of barley malte.

Oate bread. Also of Oats they make bread. Some in cakes thicker or thinner as the vse is. Some in broad loaues, which they

Ianock bred. call Janockes, of which kinde of bread I haue this experience, that it is light of digestion, but something windy, while it is newe it is meetly pleasaunt, but after a fewe daies it wareth dry and vnsauory, it is not very agreeable for such as haue not bene brought vp therewith: for education both in diet and all things else, is of great force to cause liking or misliking. In Lankashire as I haue

Otes are bread, drink, and meate. seene, they do not onely make bread and drinke of Oats, but also diuerse sortes of meates. For of the greatest or grotes

grotes as they call them, that is to say, of Oates first dried and after lightly shaled, being boiled in water with salt, they make a kinde of meate which they call water potage, and of the same boyled in whey, they make whey potage, and in ale, ale potage: meates very wholesome and temperate, and light of digestion: and if any man be desirous to haue a tast of them, let them vse the aduise of some Lankashire woman.

Sundry sorts of meates made of oats

Of Beanes. Chap. 8.

BEane, in cooling and drying is very near in a meane temperature. Greene Beanes before they be ripe are cold and moist: but when they be dry they haue power to binde and restraine. The substance of beanes is something cleansing, and the huske is somewhat binding. Pithagoras the Philosopher gaue forth this saying as some interprete, abstaine from Beanes. Because they make the sight dull, and raise vp ill dreames (as Plinie saith.) But how so euer Pythagoras meant it, true is that saying of Galen, be they neuer so long boyled, or any way vsed they are windy. And againe he saith, Beanes are a windy meate, and hard to digest. Wherefore they are meate for Mowers, as the Prouerbe is, and for ploughmen, but not for students. Being sodden they are vsed to be eaten as well greene as dry: the greene Beans they vse to butter, the other they eate with salt vnbuttered. Of greene Beanes Galen giueth this iudgement. If they be eaten greene before they be ripe, the same happeneth to them which happeneth to other fruits which be eaten before they be full ripe: that is, they giue very moist nourishment to the body; and therefore full of excrementes, and that not onely in the bowelles; but also in the whole habite of the body. Also of Beanes, in Leycester shire they make bread. I meane not horse bread (which is commonly done throughout England) but for their fa-

Ga. lib. 7. Simp.

The nature of Beanes.

Lib. 1. de Ali. fa. cap. 19.
Lib. 7. Simp.

Beanes are windy and hard of digestion.

Greene beanes.

Lib. 1. de Ali. fa. cap. 19.

mily. But it can in no wise be wholesome, because it filleth the body full of winde: Notwithstanding I know that such as haue beene brought vp therewith doe like it well. So great a matter is it, to vse any thing from our childehoode.

Of Peaſe. Chap. 9.

Lib. 1. de Alim. fa. cap. 21. Peaſe are better then Beanes.

Piſum, Peaſe, after Galen are like in ſubſtaunce to Beanes, and eaten after the ſame manner, yet they differ in two things. Firſt in that they are not ſo windy as Beanes. And nexte becauſe they be not ſo abſterſiue or cleanſing: and therefore they paſſe more ſlowly from the belly. There be three ſorts of Peaſe common among vs in England. The firſt, garden Peaſe or hatty Peaſe: The ſecond ſort is called gray Peaſe: the third greene Peaſe, both growing in the fieldes. The two firſt ſorts are vſed to be eaten greene before they be full ripe. Firſt they are ſodden, then buttered, ſalted, and peppered. But if any ſtudent liſt to eate greene Peaſe, let him ſpare no pepper vppon them, for that is a generall rule in Galen, for meates that be windy, whatſoeuer windineſſe there is in meates, it is corrected by thinges that heate and extenuate. Peaſe are commended in *Schola Salerni* on this wiſe.

Three ſorts of Peaſe.
1
2
3

How peaſe or beanes ſhould be eaten.

The ſeaſoning of windy meates.

Piſam laudandam delegimus ac reprobandam:
Pellibus ablatis ſunt bona piſa ſatis,
Sunt inflatiua cum pellibus atque nocina.

That is, they be wholeſome to eate when the huskes be taken away, for if they be eaten in the huskes, they be hurtfull and doe inflate. But how they ſhould be eaten without the huske I doe not know, except it bee in Pottage: for they are not wont to be blaunched as Almondes, but there is made of them a kinde of broth, or pottage called Peaſe pottage. Some make it with peaſe boyled

Peaſe potage

boyled whole, but that is not good. Other streine the Pease after they be boyled, and that is best. And this kinde of pottage is commended of Arnoldus, vppon the sayd verses, for it maketh (saieth he) the belly laxatiue, and procureth vrine, and vnstoppeth the veines. Wherefore it is wholesome at such times as folkes vse grosse and oppilatiue meates, as on fasting daies. And in England it is vsed accordingly, for commonly Pease pottage is most eaten in Lent. If Pease be vnwholsome, then the bread which is made of it is vnwholesome, yet is it much vsed in Leycester shire. But I leaue it to Rusticks, who haue stomackes like Ostriges, that can digest hard iron. And for students I allow no bread but that which is made of wheat as before is mentioned.

Peasepotage good.

At what time pease potage is most wholesome.

Of Rice. Chap. 10.

ORisa Rice, after Galen is something binding, and therefore stoppeth or bindeth the belly. And againe he saith: All men vse this graine to stoppe the belly: and they boile it as *Alica*, yet is it more hardly digested and nourisheth lesse, and is not so pleasaunt in eating. But we vse to make a kinde of Potage with Rice, called Rice pottage, which being well made with good milke, and spiced with Suger and Cinnamon, is very pleasaunt, and easie of digestion, and restoratiue. For thus writeth Matthiolus, There bee some that say, that Rice increaseth nature, beeing boyled in mike, with sugar and Cinnamon. And in the same place he saith, that it is very good to be eaten in any kinde of laske or flure, especially, being first dried and after boyled in milke, wherein hot stones haue bene quenched. But if any list to make Rice Potage properly for a flure, they may be made in this manner. Take a good handfull of oken barke, and boile it in a gallon of running water to the half or more.

Lib. 8. *Sim.*

Lib. 1. *de Ali. fa. cap.* 17.

Rice potage and their property.

Lib. 2 *Dios. cap.* 88.

Rice potage good for a fluxe how they should be made.

Then ſtreine it and let it cole, then take halfe a pound of Iorden Almondes, and beate them in a morter with the hulles and all on, after ſtreine them with the foreſaid water, and ſo with Rice, make Rice potage. Rice may be beaten with Almond milke, and ſo it doth reſtore and comfort nature. Hitherto I haue entreated of ſuch graine as is vſuall among vs in bread and meates, as for other ſortes named of Galen *Legumina*, in Engliſh pulſe, as fetches, tares, fengreeke, and ſuch like I ouerpaſſe them. becauſe they are not vſed as ſuſtenaunce for man, but for medicine, or elſe as fodder for beaſtes. And now ſhall I ſpeake of herbes and fruites, I meane of thoſe that appertaine to diet, as they be vſed for meate, and not for medicine. For that belongeth to an other part of Phiſicke, though I know that there may bee as Hippocrates ſayeth, medicinable meate. Which thing, as occaſion ſhall ſerue, I will briefly touch for the behalfe of ſtudents. And of herbes I ſhall declare firſt ſuch as be hot, and after thoſe that be colde.

The preface to the herbs.

Of Sage. Chap. II.

Hot herbes.

OF all garden herbes, none is of greater vertue than Sage: in ſo much that in *Schola Salerni*, it is demaunded.

Cur moriatur homo cui ſalnia creſcit in horto?

The nature of Sage.

As who ſhould ſay, ſuch is the vertue of Sage, that if it were poſſible, it would make a man immortall. It is hot and dry in the third degree, and hath three ſpeciall properties, contained in theſe verſes following:

Salnia confortat nervos manuumq́ tremorem
Tollit, & esus ope febris acuta fugit.

Sage

Sage comforteth the ſinewes: it taketh away ſhaking of the handes: it reſiſteth ſharpe agues.

Now becauſe it is good againſt palſies and comforteth the ſinewes and braine, it muſt needes be good for ſtudents, who are commonly cumbred with diſeaſes of the head. It may be vſed in way of meate as in the ſpring time with bread and butter, eſpecially in May: as I my ſelfe haue knowen a man of foure ſcore yeares and vpward, who for his breakfaſt in Summer, vſed to eate fiue or ſeauen Sage leaues minced ſmall with a litle ſalt, and in Winter as many blades of vnſet leekes, drinking alwaies a draught of good ale after it, by which meanes he preſerued him ſelfe long in healthfull ſtate. Sage is vſed commonly in ſawces, as to ſtuffe veale, porke, roſting pigges, and that for good cauſe: for it dryeth vp ſuperfluous moiſture, and ſtirreth vp appetite. Alſo of Sage is made a kind of wine, which they call Sage wine, in this manner. Put a litle bag full of Sage bruiſed in a quart of wine, and let it ſtand ſo a night, then wring it out and vſe it. This wine is good to conſume fleame, and to comfort the braine and ſinewes. Much after the ſame manner is made Sage ale. Yet ſome vſe only Sage leaues whole as they grow, being firſt cleane waſhed they put them in the bottome of a veſſell, and tunne Ale vppon them, ſo letting it ſtand for three or foure dayes, vntill they draw it. For euery galon of Ale two handfull of Sage will ſuffice in operation, it is like to Sage wine. I my ſelfe haue proued it very good for a rheume. Moreouer Sage is vſed otherwiſe to bee put in drinke ouer night cloſe couered, or two or three houres before we drinke it, for ſo it is good againſt infection. eſpecially if Rew be added thereto, as witneſſeth *Schola Salerni.*

Sage is good for ſtudents.

An old mans diet.

Why Sage is vſed in ſauces

Sage wine.

Sage ale.

Sage and rew put in drinke, are good againſt infection.

Saluia cum Ruta faciunt tibi pocula tuta.

Of Rosemarie. Chap. 12.

NExt in vertue to Sage is Rosemary, and of much like quality. For it is both hotte and dry. Fernelius saith, that it comforteth the braine, the sinewes, the heart, and all the sences and memory, and is good for trembling of the limmes, and for the Palsey. And therefore excellent good for Students any way vsed. Beside that (as saith Matthiolus) it sharpneth the sight, if we eate daily the flowers and leaues fasting, together with bread and salt. It is good also for coldnesse of stomacke, for the Cholicke, and vomiting vp of meate, if it be eaten with bread, or made in powder and drunke in Wine. The vse of Rosemary in Kitchins is wel knowen to all men. I would the herbe were as plentifull among vs in England, as it is in that part of Fraunce which is named Prouance, where it groweth of it selfe without setting, and is vsed for a common fuell. Such as haue not the herbe, may yet haue the flowers preserued of the Apothecaries called *Conserua Anthos*, like in operation to the herbe: which I wish to be often vsed of Students. Such as haue the herbe, may vse it now and then as Alexis prescribeth to cleanse and comfort the stomacke, and to make a sweete breath in this manner: Take Rosemary with the flowers or without, a handfull or more, seeth it in white Wine a good space, and put thereto, if you may, a litle Cinnamon, then drinke it and wash your mouth therewith. The same wine without Cinamon is good to wash the face, and handes, for it maketh a very cleare skinne. I was wont to put a handfull of Rosemary in a quart of white wine, and to suffer it to boile in the quare vntill it were ready to be burned, and then to vse it, or halfe a handfull in a pint of Wine, and sometime a few cloues withall. Which drinke by experience I founde greatly to comfort, both my stomacke and braine. Or, if

Lib. 3. cap. 18. Meth. me.

Rosmary good for students.

Lib. 3. Dios. cap. 73.

Plenty of Rosemary in one part of France.

Conserua of Rosemary flowers.

Lib. 1. pa. 80.

A good decoction of Rosemary for the stomacke.

Another.

if you like not to be at the coſt of Wine, ſeeth it in Ale, or poune it, and ſtraine it with Ale and Wine. For being ſo dronke, it is very good to open the obſtructions of the liuer and ſplene, which is a ſpeciall way to preſerue health: Good therfore to be vſed at the ſpring or fall of the leafe for a weeke together. And ſo was I wont to vſe Agrimony, to prevent a dropſie. If any man liſt to make a perfect Electuary of Sage and Roſemary, to comfort the ſtomacke and braine, and to make a ſweet breath, he may compound it after Alexis in this manner: Take of ſage two ounces, of Roſemary flowers halfe an ounce, of Cloues fiue drammes, of Cinamon one dramme and an halfe, of Nutmegges one ſcruple, bray euery thing, and with hony or Sugar make an Electuary, and giue therof in the morning halfe a ſpoonfull: then drinke a litle red wine wherein is boiled a litle Sage, and this doe euery day vntill you haue your purpoſe.

This maketh ſweet breath and killeth wormes.

An excellent electuary of Sage and Roſemary.

Of Borage. Chap. 13.

BOrage, which of Galen is named Bugloſſe, is hotte and moiſt in the firſt degree. But in gardens there is found another herbe, commonly called Bugloſſe, differing from Borage both in leafe and flower. And after Dodonæus, Bugloſſe and Langedebæfe are cold and dry not farre from the meane temperature. No garden herbe is more conuenient for ſtudents, then Borage or Bugloſſe, becauſe of thoſe fiue thinges which be enemies to ſtudy, as Marſilius Ficinus writeth, that is to ſay, Fleume, Melancholy, Venus, Satiety, and morning ſleepe. Two of them, that is to ſay, Fleume and Melancholy, are well holpen by the vſe of theſe herbs For thus writeth Galen of Bugloſſe, which is to bee vnderſtoode likewiſe of Borage. Bugloſſe is of hotte and moiſt temperature, therefore being put in wine it is thought to cauſe ioye and myrth. And being ſodden in Meli-

The temperature of Borage.

Borage is good for ſtudents.

Lib. 1. cap. 7. de Stud. ſanit. tu. Fiue great enemies of ſtudents.

Lib. 6. Simp.

crate, it is good for them which haue the cough. Where-
Why borage leaues are vsed in wine. by it appeareth, that to put Borage leaues in wine, is no late inuention, and is done for good cause, and to be frequented of Students. Such as haue not the herbe
Conserua of Borage and how it is made. ready, may yet haue *Conserua* of Borage flowers, or Bugloſſe flowers, which may be made as followeth. Take Borage flowers or Bugloſſe when they are full ripe, and may eaſily be pulled from the ſtalke, poune them ſmall, then take for one ounce of the flowers, three ounces of Sugar: put in your Sugar by litle and litle, and incorporate them well together, put it vp in a Gally potte, and ſunne it for twenty or thirty daies, and
Borage water. kæpe it for one yeare. But hee that will not bee at ſuch coſt, may yet diſtill the herbe with the flowers, when it
How to drinke a diſtilled water. flowreth, and vſe to drinke the water with wine, or of it ſelfe with a little Sugar if nede be, which alſo is a good way to take any diſtilled water. The water of Borage or Bugloſſe being drunke with wine doth comfort the braine, and the heart, and encreaſeth memory and wit, and engendreth good bloud, and putteth away melancholy and madneſſe.

Of Baulme. Chap. 14.

The temperature of Baulme. BAulme, after Auicen, is hotte and dry in the ſecond degree: an herbe greatly to be eſteemed of Students. For that by a ſpeciall property, it driueth away heauineſſe of minde, ſharpneth the vnderſtanding and the wit, and encreaſeth memory: other vertues it hath alſo which be declared at large by Geſnerus in his booke of diſtillations, where he teacheth to draw water from this herbe as
Balme water & the properties thereof. followeth. Take baulme with the whole ſubſtance, ſhred it ſmall and bray it, and lay it to ſteepe a whole night in good white wine, or ſacke with groſſe Cinnamon, in an earthen veſſell well couered & ſtopped, on the morow diſtil it. This water hath the properties aforeſaid & may be drunke

drunke of it selfe with sugar, or mingled with good Gascoine wine. And if any list to make a perfect water, and expert against melancholy, let them take Buglosse, Borage and Balme, and distill them together, for this water is highly commended of Marsilius Ficinus, in the remedies of melancholy. An excellent water for students. *Lib. 1. ca. 10. de Stu. sa. tu.*

Of Hisop. Chap. 15.

HIssope is hot and dry in the third degree, whose vertues are briefly comprehended of *Schola Salerni* in these verses: *Ga. lib. 8. Simp.*

Hyssopus q. herba est, purgans è pectore phlegma.
Ad pulmonis opus cum melle coquenda ingata,
Vultibus eximium fertur præstare colorem.

Of Hisop is made a wine named Hisop wine, which helpeth by drinking thereof diseases of the breast, the sides, the lungs, the shortnesse of wind, and an old cough, all which effectes may be wrought by the vse of the Syrup. When I was much troubled with cough and cold I was wont to make Hisop ale after the manner prescribed of Sage ale, saving that I put in an ounce or two of liquorice thinne cutte in slices, whereby in that case I haue bin much eased. Also for the same purpose you may distill the herbe, and vse the water distilled after the manner aforesaide. Sirup of Hisop. Hisop ale.

Of Mint. Chap. 16.

MInt is hotte and dry in the third degree. Whereof be diuerse kindes both of the garden and field, but one most fragrant in sauour, which is called Spere Mint, and is vsed to be put in puddings, and is founde by experience to comfort the stomacke, and helpe digesti- *Ga. li. 6. simp.*

on, beſide that it giueth a pleaſaunt verdure in eating, and one paſſing property it hath, and that very profitable for Students, becauſe it ſtirreth vp the mind by ſmelling to it, as Matthiolus writeth. Therefore of it may be made a good poſie for Students, to ſmell to oftentimes: and if any be troubled with ill ſauour of the mouth, and rottennes of the gummes, they may boyle of theſe Mints in white wine with a little vineger, and when it is cold, waſh their mouthes and gummes therewith, and after rubbe them with powder of dry Mintes. The ſame powder alſo is very ſweete, and an approued medicine for the wormes in children or old folkes. If it be taken faſting in warme milke. Which thing alſo is confirmed by *Schola Salerni.*

li. 3 Dioſ. ca. 35.

A good lotion for the teeth and mouth.

Powder of Mint good to kill worms

Mentitur Menta, ſi ſit depellere lenta
Ventris lumbricos, ſtomachi vermeſque nocuos.

Of Time. Chap. 17.

Ga. li. 6. Simp.

Time is hotte and dry in the third degree, the vſe whereof in the Chollicke and ſtone is well knowen to the Phiſitians, and the vſe of it in Kitchin is well knowen to all men. Beſide that, (as Aetius reporteth) it may be dried and made in powder, and vſed for ſundry good purpoſes but one way ſpecially it ſerueth our turne: That is, three drammes of this powder, mixed with a draught of Drimell, doeth purge melancholicke humours and dulneſſe of the ſenſes proceeding of melancholy, and the ſame potion alſo giueth clearnes of ſight, and helpeth the pains of the eyes, if it be taken faſting, or before ſupper. The ſame powder is good alſo for the goute, for ſwelling of the belly and ſtomacke, for paine of the bowels and loines: and for want of Drimell, it may be taken in a draught of white wine.

Powder of Time good for Students

Of

Of Sauerie. Chap. 18.

SAuery after Maister Eliot, purgeth fleume, helpeth digestion, maketh quick sight, prouoketh vrine, and stirreth vp carnall appetite. It is hotte and dry in the third degree, and one good property it hath, whereby it is good for Students, in that it doth quicken the braine by smelling thereto, and raiseth vp one out of a lethargy, as saith Fernelius. Beside that, it doeth strengthen the stomacke that is prone to vomit. it may be taken as I haue said of Time, being dried and made in powder, and supped off in a rere egge, or else boyled in wine. How Sauery may be taken

Of Penyroyall. Chap. 19.

PEniroyall is hot and dry in the third degree, and doth extenuate heate, and decoct, it reformeth the stomacke oppressed with fleume, it doth recouer the faint spirit, and expelleth melancholy by siege: it may be taken as I haue sayd of Time and Sauery.

Of Towne Cressis. Chap. 20.

TOwne Cressis, or garden Cressis is hotte and dry in the third degree. It may not be eaten alone, but with cooling herbes, as Lettuse, Sorrell, or purslaine. For so is the heate qualified, and that is the best way to make salets, to mingle hotte herbes and colde together, except a man doe it of purpose to coole or heate. The often eating of this herbe in Salettes, doth giue a sharpnesse and readinesse of wit. And one medicine I will write which I haue read in an olde written booke of this herbe, that if any haue an extreame laske. if he drinke but a dramme of the seedes thereof in powder in a draught of red wine, or cold water, fyue or seuen mornings together, not receiuing any thing in two houres after, he shall be holpen, if it be curable. For a Laske.

Of Rue. Chap. 21.

Gal. li. 8. Simp. ca. 61.

Rue or Herbe grace is hotte and dry in the third degree, the vertues whereof are pithily set forth in *Schola Salerni.*

Ruta facit castum, dat lumen, & ingerit astum,
Cocta facit Ruta de putridus loca tuta.

Foure properties of Rue.

Which verses containe foure properties of Rue. The
1 first is, that it sharpneth the sight, which effect is wrought either by eating of it greene, as it is there mentioned.

Ruta comesta recens oculos caligine purgat.

Or else the iuice of Rue together with the iuice of Fenell and hony being clarified, and made vppe into an
2 oyntment, and vsed to be put into the eyes. The second property is, that Rue abateth carnall lust, which is also confirmed by Galen where he writeth of Rue. It is of subtill substaunce, and breaketh winde: wherefore it is good against inflations, and abateth lust: and digesteth and drieth very strongly. Yet *Schola Salerni* in this point maketh a difference betweene men and women: for they say:

Ruta viris coitum minuit, mulieribus auget.

Because the nature of women is waterish and colde, and Rue heateth and drieth, therfore (say they) it stirreth them more to carnall lust, but it diminisheth the nature of men, which is of temperature like vnto the aire, that
3 is, hotte and moist. The third property is that Rue maketh a man quicke, subtill, and inuentiue: by reason that by heating and drying, it maketh a mans spirites subtile,
4 and so cleareth the wit. The fourth is, that the water that Rue is sodden in, being cast and sprinckled about the house,

houſe, riddeth away fleas and killeth them. Beſide theſe foreſaide properties, which be all very profitable for ſtudents, Rue hath a ſpeciall vertue againſt poyſon, inſomuch that the very ſmell of Rue keepeth a man from infection, as it is often proued in time of peſtilence: for a Poſegay of Rue is a good preſeruatiue, but being receiued into the bodie, it is of much greater force. For as Dioſcorides writeth, It is a remedie againſt deadly poyſon, if the ſeede be drunke in a draught of Wine. The leaues eaten by themſelues, or with wall nuttes and drie figges, are very good againſt poyſon: and may bee vſed in like manner againſt the byting of venemous wormes. Arnoldus affirmeth that the eating of Rue in the morning with figges and ſweete almondes, preſerueth one from poyſon. And true is that medicine and approued of King Mithridates, that if any doe eate faſting two drie wall-nuts, as many figges, and twentie leaues of Rue with a graine of Salt, nothing which is venemous, may that day hurt him, and it preſerueth againſt the peſtilence.

Rue is good againſt doyſon and the peſtilence.

Lib. 3. cap 45.

King Mithridates medicine.

Of Dill. Chap. 22.

DIll is hotte and drie in the ſeconde degree. The ſeedes be chiefely occupied in medicine, and of the greene herbe, Galen writeth that it procureth ſleepe. Wherefore in old time they vſed to weare garlands of Dill at their feaſtes. Alſo one olde ſaying I haue heard of this herbe,

Gal. 6. Simp.

That whoſoeuer weareth Verum and Dill,
May be bold to ſleepe on euery hill.

As who ſhould ſay, ſuch is the vertue of thoſe two herbes that they preſerue a man from all outward harme.

Of Sperage. Chap. 23.

SPerage is temperately hotte and moyſt, the ſeedes, herbe and rootes are vſed in medicine chiefely for the

stone and strangurie. For the seedes, or the roote, or the herbe it selfe, boyled in white wine and drunke, greatly helpeth such as haue the stone. Sperage is vsed also to be eaten, as appeareth by Galen, where he sayeth: All kinds of Sperage are good for the Stomacke, they prouoke vrine and giue little nourishment. And as Auicen writeth, the eating of them doth amend the sight, soften gently the belly, purgeth the brest, the bowels and the reynes, and maketh a good sauour in all the bodie, but the vrine then stinketh. By mine aduise such students as be troubled with grauell or stone, shall vse Sperage, Alisander, Gromell, and such like herbes in Salettes, at their first budding forth, or else make potage with them.

Lib. 1. de Ali. fo.

Fen. vlt. lib. 4.

Medicine for the stone.

Of Lonage. Chap. 24.

LOnage is hoat and dry in the third degree, the seedes and rootes be most vsed in medicine, and be of like operation to Percely and Fenell. The seedes may be taken being soked all night in white wine, or boyled together with the like quantitie of Anniseedes and fenell; for otherwise, they trouble the bodie greatly, for they purge both vp and downe strongly.

Of Grummell. Chap. 25.

GRummell is hotte and drie in the second degree, not vsed in meates but in medicine, especially the seedes haue this operation, after Dioscorides. Grummell which is so called for the hardnesse of the seede, is of this force: that the seede being drunken in white wine, breaketh the stone, and prouoketh vrine. An easie and a necessarie remedie for many students.

Lib. 3. cap. 141

An easie medicine for the stone.

Of

Of Coriander. Chap. 26.

Coriander commonly called Coliander, the ſeede is moſt in vſe, and is moderately hotte & drie, which is proued by that it breaketh winde, and reſolueth impoſtumes, though Dioſcorides thinke it to be of cooling nature. It is thought to be very hurtfull, and to cauſe madneſſe, and therefore rekoned of Dioſcorides among poyſon. Which is to be vnderſtode (as Matthiolus vppon the ſame place noteth) of the immoderate vſe therof, and eſpecially when it is not prepared. For it ſhould neuer be vſed neither in meate nor medicine, except it hath bene firſt ſteped in vineger by the ſpace of three dayes. It is vſed to be made in Cumfittes, which in my iudgement are moſt wholſome for ſtudents of all other ſortes. For being eaten after meate, they doe not onely ſtrengthen the ſtomacke, but alſo repreſſe the vapours aſcending to the head, and therefore good to ſtay the reume, which is a common and a continuall aduerſarie to ſtudents. And Simeon Sethi affirmeth that Coriander ſeede is good for the ſtomacke, and doth ſtrengthen it and keepeth the meat vntill it be digeſted. Which laſt propertie is very good to helpe a reume, becauſe that commonly it proceedeth of Indigeſtion. Wherefore I aduiſe all ſuch as be much troubled with reumes, to vſe after their meales ſome Coriander Cumfits. For by eating Coriander cumfits laſt after meate and by chewing Pellitorie of Spaine firſt in a morning faſting, I my ſelfe haue bene much eaſed of reume: and I dare auouch that whoſoeuer will vſe it often, if he be not cured of the reume yet hee ſhall be greatly eaſed.

Lib. 3. cap. 62.

Lib. 6.

Coriander Cumfits good for ſtudents.

Coriander Cumfits good for a reume.

Of Senuie. Chap. 27.

Senuie bringeth forth that ſeede whereof muſtarde is made. After Galen muſtard ſeedes be hotte and

Lib. 8. Simp. drie in the fourth degree, and are much vsed in medicine, especially to purge the head. The vertues of them are briefely set forth by *Schola Salerni*.

Est modicum gramen siccum calidumq; Sinapi:
Dat lachrymas, purgatq; caput, tollitq; venenum.

Mustard seede maketh the eyes to water: it purgeth the braine, it withstandeth poyson.

Mustard for whom it is good.

The force of the seede is well perceiued by eating of mustard, for if it be good, in licking to deepe, we are straightway taken by the nose, and prouoked to sneeze, which plainely declareth that it soone pearceth to the braine. Wherefore as it is a good sauce, and procureth appetite, so is it profitable for the paulsie and for such students as be heauie headed, and drowsie, as if they would fall a sleepe with meate in their mouthes. And if any be giuen to Musicke and would faine haue a cleare voyce to sing, let them make Mustarde séedes in powder, and worke the same with honnie into little balles, of the which they must swallow one or two downe euery morning fasting, and in short time they shall haue verie cleare voices. And for a tettar or a ring worme, a little mustard laid vpon it within few daies will cure it.

A medicine to cleare the voice good for singers.

For a tettar or ringworm

Of Mercurie. Chap. 28.

MErcurie is not that herbe which is called in latine *Mercurialis*, but (as I thinke) it is that which of Matthiolus is named *Bonus Henricus*, of hotte and drie temperature, and is found by experience to loose the belly and to purge choler and fleame. Insomuch that diuerse who haue béene grieued with the agew, by often vsing of potage, made chiefely of Mercurie, béetes and Orages, haue béene deliuered by that meanes in short time

Pottage of Mercurie good to loose the belly.

time. And it is a common prouerbe among the people, Be thou ſicke or whole, put Mercurie in thy koale.

Of Mallowes. Chap. 29.

Mallowes are hotte and moyſt in the firſt degrée, being vſed in pottage they loſe the belly, and are good for ſuch as be coſtiue, for ſo ſaith *Schola Salerni:*

Dixerunt Maluam veteres, quod molliat aluum.

The rootes of wilde Mallowes or garden Mallowes, being made cleane from the earth and waſhed, and at the one end firſt a litle ſcotched with a knife, and then rubbed harde vpon the téeth, taketh away the ſlymineſſe of them and maketh them very white. But of all things that I haue proued to make the téeth white, and to preſerue the gummes from putrefaction, Maſticke is beſt: Which muſt be beaten to powder, and laide vpon a linnen cloth, ſuppoſe a corner of the Towell that you drie your face withall, and rubbed hard for a ſpace vpon the téeth, and the mouth after waſhed with cleane water. This practiſe vſed once in a moneth, kéepeth the téeth fairé and marueilouſly preſerueth the gummes from corruption. And if you chew a graine or two of Maſticke in your mouth, it will draw water aboundantly. To make white teeth.

Of Perſelie. Chap. 30.

Perſely is hotte in the ſecond degree and drie in the third. It is of piercing and clenſing nature and thereby diſſolueth windes, prouoketh vrine, and breaketh the ſtone. The chiefe vertue of perſely is in the roote, the next in the ſéede, the leaues are of leaſt force, yet of moſt vſe in the kitchin. And many vſe to eate them not onely with fleſh or fiſh, but alſo with butter in a morning, e that for The vertues of perſely.

good cause, for by the iudgement of late writers, persely is very conuenient for the stomacke, and stirreth vp appetite and maketh the breath sweete. Yet I read in Fernelius, that Persely should be ill for the falling sicknes, for young children and for women that giue sucke: for so he saith. It procureth their fittes which haue the falling sickneſſe, and is ill both for the nurse which giueth sucke, and for the child which sucketh.

Lib. 5. Meth. me. cap. 7.

Persely, why it is euill.

Of Fennell. Chap. 31.

FEnnell is hotte in the third degree, and dry as it were in the first. Whether it be greene or red of colour, I thinke there is no difference in operation, though the common people iudge otherwise, as they do also of Sage. For the red Fennell or red Sage (as they thinke) is of greater vertue. *Schola Salerni* setteth forth foure properties of Fennell in two verses,

Foure properties of Fennell.

Bis duo dat Marathrum, febres fugat atque venenum,
Et purgat stomachum, lumen quoque reddit acutum.

Fennell is holsome for the agew; it auoideth poyson, it clenseth the stomacke, it sharpeneth the sight.

The vertues of Fennell seedes.

The seedes of Fennell are of greatest vertue & most in vse: being eaten they breake winde, prouoke vrine, and open the stopping of the liuer and splene. And in women they bring downe their termes, & increase milke in their breasts: and therefore good to be vsed of nurses. Students may vse them being made vp in cumfits, wherein I my selfe haue found great commodities, as being often grieued with windinesse of the stomacke.

Fennel cumfits.

Of Anise. Chap. 32.

ANise is hotte and drie in the thirde degree. The herbe is little vsed, but the seedes altogether. They may

may be eyther eaten or drunke, whole or made in powder. *Schola Salerni* compriseth two speciall vertues therof in one verse,

Emendat visum, stomachum confortat Anisum,

It helpeth the sight, and comforteth the stomacke.

Beside that it maketh sweete breath, procureth urine, clenseth the reines, causeth abundãce of milke in women and encreaseth sperme, it is vsed to be made in cumfits, and so is it best for students. And if any be grieued with the collicke or stone, it shall be good to put Anise sedes or Fennell sedes in their bread, whole, or being made in powder, it may be easily wrought vp with the dough.

Anise seedes cumfits.

Bread for such as haue the collicke.

Of Cummine. Chap. 33.

CVmmine is hotte and drie in the thirde degrée, the sede is chiefly vsed and not the herbe, nor rote. It is litle vsed in meates, but often in medicines, to prouoke urine, and breake winde. For one that hath a stinking breath, if it procede of corrupt fumes, rising from the stomacke, it may be vsed thus: Take two handfuls of Cummin and boyle it in a pottle of good white wine, till halfe be wasted, then streine it, and drinke it first in the morning and last at night fifténe dayes together halfe a pinte at a time, hotte or colde. The same wine also is good for the collicke, and for the cough. And cummin sedes sodden in water, if the face be washed with the same, doe cause the face to be clearer and fairer, so that it be vsed now and then, for the often and much vsing of it doth make the face pale: good therefore for such as be high coloured. In Matthiolus I reade a practise to bée wrought with cummine sedes, and (as I thinke) hath béene vsed in time past of Monkes and Friers. They that counterfaite holinesse and leanenesse of bodie, doe often vse cummin seedes in their meates, and be perfumed therewith.

For an vnsauory breath.

To beautifie the face.

Lib. 3. Dios. cap. 60.

Of Careways. Chap. 34.

Galen. lib. 7. simp.

Careway the ſeede which is moſt vſed in medicines is hotte and drie almoſt in the third degree. The vertues whereof are well ſet forth by Dioſcorides: it

Lib. 3. cap. 57.

prouoketh vrine, it is good for the ſtomacke, it maketh the mouth ſweete, and helpeth concoction. Wherefore they are much to be vſed of ſtudents, who commonly doe neede the foreſaide helpes. The herbe and rote be alſo in vſe, for ſo ſayth Matthiolus, The herbe is vſed to bee eaten, and the roote likewiſe, being boyled as parſeneps. Moreouer he ſayth that in Germanie they vſe to put Careway ſeedes whole in their bread, and to ſpice their meates therewith as they doe in Italy with Anniſe and Fenell. Wherefore I aduiſe all ſtudents that be troubled with winde in the ſtomacke or belly, to cauſe Fenell ſeedes, or Careway to be wrought vp in their bread. And if they liſt they may boyle any ſort of them in white wine as I haue ſaid of Cummin, and vſe the decoction in like maner, and in mine opinion theſe are the better. For the ſame purpoſe Careway ſeedes are vſed to be made in Cumfits, and to be eaten with Apples, and ſurely very good for that purpoſe, for all ſuch things as breede winde, would be eaten with other things that breake winde. Which may ſuffice to haue warned once for all. And if they be eaten alone, they be very wholſome.

Good bread for ſuch as be troubled with winde.

Careway cumfits.

Of Colewortes. Chap. 35.

Colewortes are hotte and drie in the firſt degree, they are vſed to be eaten, eſpecially the Cabage Colewortes. Which beeing boyled are verie good with Beefe, together with vineger and pepper. The vertues of Colewortes are well deſcribed by *Schola Salerni*,

Ius

Ius caulis ſolvit, cuius ſubſtantia ſtringit:
Vtraque quando datur, venter laxare paratur.

The broth of Colewortes looſe the bellie: The ſubſtance of them bindeth: but both taken together are laxatiue.

Arnoldus affirmeth the Colewoꝛts engender melancholie humoꝛs, and ill dꝛeames, and that they hurt the ſtomacke, nouriſh little, dull the ſight, all which qualities be verie noyſome to ſtudents. Wherfoꝛe I counſell them not much to vſe Colewoꝛts. Dioſcorides wꝛiteth, that if they be eaten laſt after meate they pꝛeſerue the ſtomack from ſurfetting and the head from dꝛunkenneſſe. Yea ſome wꝛite that if one would dꝛinke much wine foꝛ a wager and not be dꝛunke, but to haue alſo a good ſtomack to meate, that he ſhould eate befoꝛe the banquet raw Cabage leaues with vinegar ſo much as he liſt and after the banquet to eate againe foure oꝛ fiue raw leaues, which pꝛactiſe is much vſed in Germanie, as Matthi. vpon the pꝛeface of Dioſcorides noteth, where he ſayeth that the Vine and the Colewoꝛts be ſo contrarie by nature, that if you plant Colewoꝛtes neꝛe to the rootes of the Vine, of it ſelfe fleeth from them. Therefore it is no maruaile (ſayth he) if Colewoꝛtes be of ſuch force againſt drunkenneſſe; and that the Germaines vſe it dayly at their tables to auoide drunkenneſſe. But I truſt no ſtudent will pꝛoue this experiment, whether he may be dꝛunken oꝛ not, if he eate Colewoꝛt leaues befoꝛe and after a feaſt.

Lib. 2. cap. 113

A practiſe to preſerue a man from drunkennes.

The contrarietie betwene the Vine and the Colewort.

Of Baſill. Chap. 36.

BAſill is hotte in the ſeconde degree, and somewhat moyſt. Foꝛ the which cauſe it is good to receiue it inwardly: but outwardly applied it doth digeſt & concoct. Yet Galen ſayth that many doe eate it with oile and vinegar. With vs in England it is not vſed to be eaten,

Ga. li. 8. Simp.

Lib. 2. de alim. fa

but yet greatly eſteemed for the ſweete ſauour thereof, which of ſome is thought to comfort the braine, and to open and purge the head: yet to a weake braine it is hurtfull by reaſon of the ſtrong ſauour, and cauſeth headach, as I my ſelfe haue proued. And one thing I reade in Hollerius, of Baſill, which is wonderfull. A certaine Italian, by often ſmelling to Baſill, had a Scorpion bredde in his braine, and after vehement and long paines, he died thereof.

Lib. 1. cap. 1.

A ſtrange tale of Baſill.

Of Maiorame. Chap. 37.

Gal. 8. Simp.

Maiorame is hotte and drie in the thirde degree, an herb much eſteemed of all perſons, for the pleaſant ſmell thereof. I meane that which is called Maiorame gentle. The herb being made in powder and giuen with meate, or drunke in wine, doth heate the coldneſſe of the ſtomacke and comforteth digeſtion. And the powder of Maiorame with a litle ginger drawen vp into the noſe, or the greene herbe a litle bruſed and put into the noſtrils, doth prouoke ſneezing, and gently purgeth the head.

To prouoke ſneezing and purge the head.

Of Spike and Lauender. Chap. 38.

Matth. lib. 1. Dioſ. cap. 6.

Spike and Lauender be both of one nature, both hotte and dry in the ſecond degree complete. That which we call Lauender is thought to be female of this herbe, and Spike the male. The chiefe vſe is of the flowers, which being of fragrant ſauour, be dried and laid among lynnen, or elſe they are diſtilled, and a very ſweete water is drawen frō them. Which water being ſunned for a time is not only ſweete of ſmell, and therefore comfortable to the braine, but alſo is good for the palſie, and all other infirmities of the braine proceeding of cold, if the temples, the holowneſſe vnder the eares, the nape of the necke be waſhed therewith. Yea two or three ſpoonefulles of the water

A lotion for the palſie.

water being drunke, recouereth the ſpéech being loſt, and reuiueth one from a ſowne. Wherfore not without cauſe the herbe is reckoned of *Schola Sal.* among thoſe thinges that cure the palſie,

To recouer the ſpeech being loſt.

Saluia, Caſtoreumq́, lauendula, Primula veris,
Naſturt. Thanac. hæc ſanant paralytica membra.

That is to ſay, Sage, Caſtorie (that is the ſtones of the beaſt Caſtoreum) Lauender, Primroſe, Water Creſſe and Tanſie, cure and heale members infected with the palſie.

Of Lillie. Chap. 39.

LIllie is hotte and drie of qualitie, both the flowers, leaues, and rots are vſed in medicine, but not in the kitchin. The flowers are commended in the Goſpell for beautie, and preferred before the royaltie of King Solomon. Wherefore they are a great ornament to a garden or in a houſe, yet the ſmell of them is diſcommended and accounted ill for the plague. They be of two ſortes, white and red. As for wood lillies, called in Latin *lilium conuallium*, ſo much vſed and eſteemed in Germanie as Matth. writeth, or water lillies called in Latine *Nymphea aquatica*, I ſay nothing of them becauſe they are not vſuall in gardens.

Lib. 3. Dioſ. Cap. 120.

Of Floure Deluce. Chap. 40.

FLoure deluce is hotte and drie in the thirde degrée. The rote is only vſed in medicine, the flowers in adorning the houſe. One medicine I haue read to be made with this herbe, which I will ſet downe for the behoſe of ſtudents. Take a new layde egge, pouring out the white, put into the yolke ſo much of the iuice of the rote of Flower deluce, as was of the white, after ſet the ſame egge a while in hotte embers, which being ſufficiently

A medicine for the droppſie.

warmed, ſup off faſting in the morning, and the patient ſhall after ſende forth a marueilous abundance of water, and ſo be eaſed of the dropſie. Or elſe you may take a dram or two of the drie rote made in powder, & drinke in whey clarified, for ſo it is good alſo to purge the dropſie water. And if you put a litle cinamon to the iuice of floure deluce in the egge yolke, it is a very good medicine for the ſhedding of nature, as hath beene often proued.

Ad gonorrheam.

Of Pionie. Chap. 41.

Pionie is of two ſortes, male and female, the male is of more effect in medicine, and is hot and drie in the ſecond degree. The leafe, rote and flowers are in vſe. The rote being made in powder and drunke in wine, doth eaſe the paines of the reines and bladder. And the powder of the ſeedes of Pionie, being miniſtred in meate and drinke to children, doth ſende forth the ſtone beginning in them, good therefore to be vſed in youth of ſuch as haue the ſtone by inheritance, from their parents, by a tenure called corrupt nature. Or elſe haue gotten it by purchaſe, through intemperance. By which two wayes the moſt part of diſeaſes do growe.

For. li. 5. meth. cap. 18.

For the ſtone in old folkes or children.

Two general wayes that diſeaſes do grow by.

Of Giliflowers. Chap. 42.

Gliflowre is of ſundrie ſorts and colours, the purple flowres are of greateſt vertue, and are of hot & drie temperature. As they are in beautie and ſweetneſſe, ſo they are in force and wholſomneſſe, they may be preſerued in Sugar as Roſes, and ſo they are very good againſt the plague or anie kinde of venom. Alſo for the falling ſickneſſe, paulſie, giddineſſe, crampe, but for the peſtilence Matthiolus ſayth. The iuice of the whole herbe taken the weight of foure ounces helpeth ſuch as bee infected with the plague. Moreouer the leaues of the flowres put

Giliflowers good for ſundry diſeaſes.

Lib 2. Dioſc. cap. 153.

An eaſie medicine and excellent for the plague.

put into a glaſſe of Vinegar, and ſet in the Sunne for certaine dayes, doe make a pleaſant Vinegar, and verie good to reuiue one out of a ſowne, the noſtriles and temples being waſhed therewith: And is good alſo to preſerue from the peſtilence, being daily vſed in like manner. As for winter Gilliflowres of all ſortes, they are of much like temperature, and vſed in medicine, but not in meats. Yet for their ſweetneſſe they are worthily cheriſhed in gardens.

Vinegar of Gilliflowers, excellent for diuerſe purpoſes.

Of Germander. Chap. 28.

GErmander is hotte and drie in the thirde degree. It is much vſed in medicine but not in meates. Yet if the greene leaues cleane waſhed be eaten faſting, it is a good preſeruatiue againſt the plague as Matth. reporteth. Becauſe it is ſomething bitter, it may beſt be eaten with great raiſons cleane waſhed, and the ſtones firſt taken out. It is called of ſome *Febrifuga* (ſayth he) becauſe the decoction thereof being drunke certaine dayes, driueth away Tertian agewes. And no marualle if it helpeth Tertian agewes, for it openeth the liuer and ſplæne, and auoydeth choller. For which purpoſe this decoction may greatly helpe. Take a quart of white wine, and boyle therein an handfull of Germander, halfe an ounce of Sene, a quarter of an ounce of Fennell ſædes, and if you put as much parſely ſæde thereto, it doth not onely open the ſtopping of the liuer and milt, but alſo helpeth the ſtrangurie and ſtone. Boyle it to the halfe, ſtreine it and drinke it faſting in two mornings, and abſtaine two houres after. Alſo one medicine I haue read of this herbe which is very profitable for ſtudents. The herbe being made in powder, and put in a linnen bagge and applyed hoat to the head, is a ſpeciall remedie againſt the reume.

Gal. li. 8. Simp. A preſeruatiue for the plague. *Lib. 3. Dioſc. cap. 96.*

A good medicine for a tertian feuer

An excellent medicine for any kind of feuer.

A paſſing good medicine for a reume.

Of Blessed thistle. Chap. 44.

CArduus benedictus, or blessed Thistell, so worthily named for the singular vertues that it hath. It is hotte and drie of temperature and may be vsed sundrie wayes, either in the greene leafe eaten with bread and butter, as we vse Sage and Persely in a morning, or it may be boyled in potage among other herbes, or it may be vsed in the iuice streined with wine or Ale, or the herbe may be boyled in wine or Ale, and streined, and a little sugar put in to make it sweete, or it may be drunke with Ale or wine being made in powder, or it may be vsed in the distilled water drunke by it self alone, or with white wine before meate, or with Sacke after meate, or you may vse it in a decoction on this wise: Take a quart of running water, seeth it and scum it, then put in a good handfull of the herbe, and let it boyle vntill the better part of the liquor be consumed, then drinke it with wine, and if you list with Sugar to make it the more pleasant. Howsoeuer it bee vsed it strengtheneth all the principall partes of the bodie, it sharpeneth both the wit and memory, quickeneth all the senses, comforteth the stomacke, procureth appetite, and hath a special vertue against poison, and preserueth from the pestilence, and is excellent good against any kinde of Feuer being vsed in this manner: Take a dramme of the powder, put it into a good draught of ale or wine, warme it & drinke it a quarter of an houre before the fit doth come then goe to bed, couer you well with clothes, and procure sweate, which by the force of the herbe will easily come forth, and so continue vntill the fit be past. Or else you may take the distilled water after the same maner. By this meanes you may recouer in short time, yea if it were a pestilentiall feuer. So that this remedie be vsed before twelue houres be past after the disease felt.

The perfect vse of Carduus benedictus.

The vertues of Carduus Benedictus.

An excellent medicine for any kind of feuer.

For

For which notable effects this herb may worthily be called *Benedictus* or *Omnimorbia*, that is, a salue for euerie sore, not knowen to Phisitians of old time, but lately reuealed by the speciall prouidence of Almightie God.

Of Wormewood. Chap. 45.

WWormewood is hotte in the first degree and drie in the third. Two sorts of Wormewood are well knowen of many, that is our common Wormewood, and that which is called *Ponticum*, now sowen in many gardens, and commonly called French-wormewood. And while it is yong, it is eaten in Salads with other herbes to the great commoditie of the stomake and liuer. For it strengthneth a weake stomack and openeth the liuer and splene. Which vertues are chiefe for the preseruation of health, as Galen witnesseth. It is best both in sicknes and in health to haue the liuer open. For which purpose there is to be had in the Stilliard at London a kind of wine named wormewood-wine, which I would wish to be much vsed of all such students as be weake of stomacks. They may easily haue a rundlet of three or four gallons or lesse, which they may drawe within their owne chambers as neede requireth. I was wont whē appetite failed to steepe a branch or two of common wormewood in halfe a pint of good white wine, close couered in some pot all night, and in the morning to straine it through a cleane linnen cloth, and put in a litle sugar and warme it, and so drink it. Or sometime to burne a litle quantitie of wine with sugar and a branch or two of Wormewood put into it. Wherin I haue found many times marueilous commoditie, and who so shall vse it now and then shall be sure of a good stomacke to meate, & be free from wormes. I read yet an other way to make wormewood wine prescribed by Euonimus, as followeth: Take *Aqua vitæ* and Malmesie of each like much, put it in a glasse or bot-

Galen. 6. Simp.

Lib. 2. de Ali. fa. cap. 8.

The chiefe meanes for the preseruation of health.

Wormwood wine.

Wormwood wine easie to be made.

tle, and put to it a fein leaues of wormewood, especially when it is dried: let it stand certaine daies, and when you list, straine out a litle spunefull & mire it with a draught of Ale or Wine: it may be long preserued.

Of Sothernewood. Chap. 46.

Gal. li. 6. Simp.

SOthernewood is hoat and drie in the third degree, it is not vsed in meates, the smell of it is so strong that it will make some mens heades to ake, yet the herbe something dried and put in a lynnen bagge, and laid as a stomacher next the skinne comforteth a cold stomacke well.

Lib. 8. Dios. cap. 25. Lauender Cotten.

That which is commonly called Sothernewode after Matth. is the male kind of this herbe, and that which we doe call Lauender cotten is the female, named in latine *Cypressus* or *Santolina*, and are both of like temperature. Yet Lauender cotten besides the beautie that it beareth in the Garden, is commonly giuen of women to young children for the wormes, being first pouned and strained with milke & taken fasting warmed, which effect it surely worketh (as I haue proued by often experience) which it doth through the bitternes. For this is a generall rule, that all bitter things kill wormes, as Centorie, Wormwood and such like. But the setting of Sothernewood or Lauender-cotton within the house in floure pots, must needes be verie wholesome, for Dioscorides writeth, that Sothernewode, driueth away venemous wormes, both by strawing, and by the sauour of it, and being drunke in wine it is a remedie against poyson.

A proued medicine for the wormes.

Sothernewood good to be set vp in the house.

Of Artichockes. Chap. 47.

Lib. 3, Dios. cap. 14. Lib. 2. de Ali. cap. 51.

ARtichockes reckoned of Matth. among the number of thistels is hotte and drie in the second degree. It is called of Galen *Cinara*, & thought to make euill iuice, especially when the flowers begin to shed: they haue bene vsed

vsed to be eaten raw. But our vse is to boile them, and so they are best, by the witnes of Galē in the same place. They are now proued to be restoratiue, and being well sodden and eaten with vineger & pepper, they do not only strengthen the stomacke, but also they procure a more earnest desire both of man or woman to the venerial act. They that eate them onely for that purpose, I woulde they might eate the innermost part onely, and not those leaues which be pulled off round about, nor yet the bottome which groweth next the stalke. The vertues of Artichoks

Of Leekes. Chap. 48.

LEekes are hot and dry in the third degrée, and as Arnoldus affirmeth in *Schola Salerni* their nourishment is naught, they hurt the eyes, and engender blacke melancholike bloud, and cause terrible dreames, they hurt the sinewes, through their sharpnesse, they hurt the teeth and gummes, and cholericke and melancholike folkes should not vse to eate them, and especially raw, yet if they be boyled and eaten with hony, they cause one to spit out easily the fleume which is within the breast, and open and ease the lungs. In some shires of England they vse in Lent to eate raw Leekes and hony, with Beanes or Peasse sodden, but what Rusticks do or may do without hinderance of their health, it is nothing to students: For grosse meate is meete for grosse men. If any student be desirous to eate Leekes, let them be first boiled, or else made in potage, for Leeke potage be very wholesome, not onely for such as be cumbred with fleume, but also for those that haue the chollicke or stone. Vnset Leekes are best. And one notable experiment I will set downe for the comfort of those that be troubled with the aforesayde diseases: How by this herbe which is so common in vse, they may be greatly eased. For the Chollicke, take vnset Leekes, blades and all, choppe them small boyle them in *Cap.* 13. Raw Leekes vnwholsome Leekes boyled and eaten with hony good for fleume. Leek potage very wholsome. A good plaister for the chollicke.

good white wine, with May butter or fresh butter, vntill the wine be in a manner wasted away, then lay them abroad betweene a cleane linnen cloth plaisterwise, on the belly so hot as the patient may well abide it, and at the cooling of that, apply another hot plaister, and thus do the third or fourth time together if need shall so require. And for the stone take vnset Leekes in the moneth of June, shred them small and distill them, sunne the water for a moneth or two, and drinke morning and euening a good draught: for this helpeth the costiue belly, helpeth the pain of the hips, purgeth the kidneies and bladder, causeth vrine, and sendeth forth the stone. For which purpose also I haue knowen some to cut Leeks in small peeces, and to dry them in an Ouen or against the fire, & to make them in powder, which powder they would vse in their drinke oftentimes. Besides the qualities aforesaid, Leekes haue two effects mentioned in *Schola Salerni.*

A medicine for the stone

Chap. 74.

Reddit fœcundas mansum per sæpe puellas,
Manentemq́ potest naris retinere cruorem.

And againe, they say, that Leekes seede and Henbane seedes burned together, and the smoake receiued through a funnel into the mouth on that side which aketh, helpeth the toth ache.

Chap. 80.

A good medicine for the toothach

Of Onions. Chap. 49.

Onions are hot and dry almost in the fourth degree. Being eaten raw (as Arnoldus saith) they engender ill humours and corruptible putrifactions in the stomacke, and cause fearefull dreames and headache, and if they be much vsed, they marre the memory, and trouble the vnderstanding. Yet we see that husbandmen and labourers are nothing hurt by eating of Onions, but rather holpen both in appetite and digestion. The reason whereof

Sebo. Sa. ca. 13

Raw onions vnwholsome

whereof (as I thinke) is that which the Poet Virgill writeth, Great labour ouercommeth all things. Yet experience teacheth that Onions sliced and serued to the table, with sufficient water, with a little salt, is a good sauce to stirre vp appetite to meate, and to put away lothsomnes of the stomacke, and cause good digestion, and their hurtfulnesse is thereby something diminished. And the water or broth of them may be well vsed of students with mutton rosted, or Capon, or Woodcocke: and the Onions them selues may be eaten also of such as be fleugmatick. But Onions if they be sodden, especially in the broth of good flesh and so eaten, they comfort a cold stomacke, and cause good digestion, and are not hurtfull. Wherefore being vsed in pottage, or otherwise boyled for sawces (as Cookes best know) or baked in a pie, as I haue seene in some places, they be not hurtfull but wholesome especially for fleugmack persons, or at such tunes as fleugmaticke meates be vsed, as in Lent, or vpon fish dayes. And if any be troubled with the cough, and be ouerlayd with abundance of fleume in the brest, so that they cannot easily draw their winde, let them rost Onions vnder hotte imbers and eate them with Hony and Pepper, and Butter morning and euening, and within few dayes they shall feele their breastes loosed, and the fleume easily to be auoided, as I my selfe haue often proued. And for any burning or scalding, Fernelius writeth, The iuice of Leekes annointed, are a present remedy: and Onions pouned with salt, and layd vppon the burning, do heale wonderfully. And for one infected with the Pestilence, take a great Onion and cut him ouerthwart, then make a little hole in ech peece, the which you shall fill with fine Triacle, and set the peeces together againe as they were before: after this wrap them in a wet linnē cloth, or wet paper, putting it so to roste couered in the hotte imbers, and when it is rosted inough presse out all the iuice of it, and put to it a litle vineger, and sugar & giue the patient.

Onions sodden be verie wholesome.

A medicine for the cogh.

Me. li. 8. ca. 20

For burning or scalding.

For the plague.

Hereby it appeareth that Leeks and Onions are not only good in meats, but also in medicines. As for Scallions they are much of the nature of Onions.

Of Garlicke. Chap. 50.

Gal. li. 8. Simp.

GArlicke is hotte and dry in the fourth degree. If it be eaten raw it hurteth the sight, and breedeth headach, yet is it good for them that haue fleugmaticke, grosse and clammy humors, being moderatly taken and in the cold time of the yeare: but cholericke folkes should abstaine from it, especially in hot seasons, for it doth inflame and dry much, and engendreth red choler and adust humors: but in the body wherein there is grosse matter, or much cold enclosed, it heateth all the body and openeth the places which are stopped, it cutteth grosse humours and slimy, and dissolueth grosse windes. Wherefore it is good for the cough, and maketh one to spit well: it may be slyced thinne as Onions are, and put in water with a little salt, or as commonly they vse, to poune it, and put to it a little water, or the broth of flesh. But if it be sodden, it hath somwhat lesse force, and yet loseth not his property. The like is saide of Onions and Leekes of Galen, where he giueth a generall iudgement of the eating of Garlike, Leekes, Onions, and such like sharpe things, for whom they be wholesome, and for whom not, as followeth. We must abstaine from daily vse of all sharpe things: especially, if we be cholericke, for such meates are onely fit for them, which be fleugmaticke and full of raw and grosse and slimy humours. Moreouer, Garlicke hath a speciall property against poyson, as appeareth in *Schola Salerni*, *Allia, Ruta, &c.* And is thought of some a good preseruatime against the Pestilence. But especially, it is good for them that trauaile ouer diuers countries, and vse diuers drinks, or if they happen to drinke naughty corrupt water, as it is alledged in the same place out of Macer.

For whom Garlicke is good and for whom not.

Li. 2. de ali. fa. cap. vlt.

Who may best eat Garlick, Onions, Leekes and who not.

Cap. 13.

Sundry vertues of Garlicke.

Allia

Allia qui manè ieiuno ſumpſerit ore,
Hunc ignotarum non ledet potus aquarum,
Nec deverſorum mutatio facta locorum.

Alſo Garlicke is named of Galen, The country mans triacle, where he ſaith: Garlike is of that kinde of meat, which breaketh winde, and cauſeth thirſt: And if any reſtraine the Thracians or French men from eating of Garlicke, he ſhall not a little hurt them. And if Frenchmen may eate Garlicke becauſe of the coldneſſe of the countrey, then may Engliſh men much more eate it, becauſe they dwell in a colder Region, as I haue ſhewed in my deſcription of Britaine. Alſo in the ſame place, Galen ſaith, that to eate Garlicke and drinke Triacle (as I geſſe) in Ale or Wine, is good for the chollicke, if it come without an ague. Becauſe of all meates it moſt breaketh winde. And one thing I read in Maiſter Eliot, very profitable for ſuch as be troubled with a reume falling downe to the ſtomacke, whereby their ſtomackes be ouer moiſt, as mine was many yeares together. The medicine is thus, to boyle certaine cloues of garlicke in milk, and to ſtraine it and drinke it faſting, for that drieth vp the moiſture of the ſtomacke. The ſame medicine is alſo very good to kill wormes, as I haue often proued.

Lib. 12. Me. cap. 8.

Garlike is the countrey mans triacle

Engliſh men may eate Garlicke by Galens rule.

Garlicke is good for the Chollicke.

A medicine to dry vp a reum, falling to the ſtomacke.

A good medicine for wormes.

Of Radiſh. Chap. 51.

Radiſhe is hot in the third degree, and dry in the ſecond. The rootes are much vſed to be eaten with mutton roſted at ſupper, and thoſe are beſt that be whiteſt, as they cry in London, white Radiſh white And the ſweeteſt Radiſh ſay they doe grow in the fowreſt places, that is in dunghils. Maiſter Eliot by his owne experience would diſproue Galen touching the vſe of theſe rootes, for Galen findeth fault with thoſe Phiſitions that eate Ra-

Galen. lib. 8. Simp.

Lib. 2. de Alim. fa. cap. 70. dish rotes raw after other meates to comfort digestion, where as all others following their example haue bene by that meanes grieued. So saith Galen, though maister Eliot write the contrary: whose opinion, though it bee auncient, and grounded vppon Dioscorides where he sayth: Radish should be taken last, to helpe to conueigh the meate: for if it bee eaten before meate, it hindereth concoction: yet this proofe I haue had in my selfe, and I dare say not one among an hundred is other wise, but if they eate Radish rotes last, they shall belch much, by reason that they breake winde, or rather brede it, and they shall feele their stomackes often times turned vp. And as before meales, if they be eaten first, they let the meate that it may not descend, so eaten after other meats they will not suffer the meate to rest in the stomacke, but as the countrey man saide, that had eaten fish fried with Lampe oile, they will make the meate eftsones to reiolt. But our common manner in England is not to eate them before meate or after meate, but together with meate as a sauce. And for that purpose they are not onely serued whole, but also sliced thinne, and with salt strewed vppon them, beaten betweene two dishes vntill they be somewhat soft, and the salt hath pierced through them, which indede is the best way to vse them. But they are vnwholesome any way, especially for such as haue weake stomackes and feble digestion: for they engender raw humours, and cause lothsomnesse, and brede such corruption in the stomacke, that by much vsing them they make a stinking breath, which quality is well declared by Alexander Aphrodisæus, where he saith, that they are deceiued that thinke Radishe by a naturall property doe make the breath vnsauoury: for then (saith he) all men which did eate of it should haue an ill breath. But this is the reason why it worketh it in some and not in others: Whose stomackes are cleane from corrupt excrementes, especially fleugmaticke, their belching is sweeter:

Galen defended against M. Eliot touching the vse of Radish. *Lib. 2. cap. 10.*

Radish neither good before meat nor after meate.

How Radish may best be eaten.

Radish corrupt the breath. *Lib. 1. proble. 40.*

The very cause of a sweet breath or of the contrary.

ſweeter: But whoſe ſtomacke is full of fleugmaticke ſuperfluities, their breath is vnpure. For Radiſh hath the vertue to heate, cutte and extenuate, and raiſeth winde from the humours, and auoideth them by belching. The like reaſon is to be giuen of Turneps, and roſted cheſe, why they ſhould corrupt the breath.

Of Turneppes. Chap. 52.

TUrneppes are of hot and moyſt temperature: if they be firſt well boyled in water, and after in the fat broth of fleſh, and eaten with Porke or Beefe, they nouriſh much, augment the ſeed of man, and prouoke carnall luſt. They be windy, wherfore they ſhould be eaten with Pepper. They breake fleume in the breaſt, and cauſe one to ſpit eaſily, but being much and often eaten, they make raw iuice in the ſtomacke, and corrupt the breath, the ſeed of it is put in Triacle as good againſt poyſon. And although many men loue to eate Turneps, yet ſwine by nature doe abhorre them. The vertue of Turneps.

Of Parſeneps and Carets. Chap. 53.

PArſeneps, and Carets, are hotte and dry, but Carets are hot and dry almoſt in the third degree: they both haue vertue to breake winde & expell vrine, which properties be very profitable for ſuch as be ſubiect to the collick and ſtone. The rootes are vſed to be eaten of both, firſt ſodden, then buttered, but eſpecially Parſeneppes: for they are common meate among the common people, all the time of Autumne, and chiefly vppon fiſh daies. But they that abſtaine from fleſh and eate Parſeneppes, or Carets, meaning therby partly to ſubdue their luſt, are deceiued by the iudgement of Matthiolus, where he ſayth: They which faſt ſhould abſtaine from thē, for they Parſneps and Carets good for the Cholicke and ſtone. *Li. 3. Dioſ. ca. 52.*

Parſneps and Carets prouoke carnall luſt. 6. Simp.

prouoke luſt manifeſtly. Wherin he agreeth with Dioſc. in the ſame Chapter: for ſo Dioſc. writeth of parſeneps, that they expell vrine and ſtirre vp luſt. And of Carets, Galen writeth, that they are windy & venerious. Wherfore they are both good for ſuch as be weake and in a conſumption. And if ſtudentes do eate them (I meane thoſe that be ſtudents in deede) which doe followe the leſſon of Plinie, That all time is loſt which is not ſpent in ſtudy, except they vſe other prouocation, they neede not greatly to feare Cupids force: for Pythias ſaid to Chremes in Terence, without good cheare and wine luſt is cold. But of Parſeneps and Carets, Galen writeth, they prouoke vrine: and if a man vſe them much, they will breed ill iuice: yet the Carets maketh better iuice then the Parſeneps.

Parſneps and Carets be reſtoratiue.

Lib. 2. de ali. fa. cap. 67.

Carets are better than parſneps.

Of Capers and Sampere. Chap. 59.

Capers be hot and dry in the ſecond degree. They are brought to vs from beyond the Sea, and as Galen writeth, they nouriſh nothing after that they bee ſalted, but yet they make the belly loſe, and purge fleume which is therein contained. Alſo ſtirreth appetite to meat and openeth the obſtructions or ſtopping of the Liuer and Splene, which is a ſpeciall vertue in the preſeruation of health. They ſhould be eaten with Drimell before other meate, but our cuſtome is to eate them with meat. Sampere is of much like nature, & vſed as a ſaute with meats after the ſame manner. It is a weede growing neare the ſea ſide, and is very plentiful about the Ile of Wan, from whence it is brought to diuers parts of England, preſerued in Wine, and is no leſſe wholeſome than Capers.

Lib. 2. de ali. fa. cap. 34.

Capers be very wholſome for the preſeruation of health.

Sampere.

Of Tanſie. Chap. 55.

Tanſie is hotte in the ſecond degree, and dry in the third. It is one of thoſe fiue thinges which are reckonned

konned in *Schola Salerni*, to be good for the Palsie. The reason is (as I thinke) for that it auoideth fleume, and by the heat therof dryeth the sinewes. Also it killeth wormes, and purgeth the matter whereof they be engendred. Wherefore it is much vsed among vs in England, about Easter, with fried Egs, not without good cause, to purge away the fleume engendred of fish in Lent season, whereof wormes are some bred in them that be thereto disposed, though the common people vnderstand not the cause, why Tansies are more vsed after Lent, than at any other time of the yeare. The herbe is good also for the stone and stopping of vrine, as Matth. reporteth. *Cap. 60.* Why Tansies are to be vsed about Easter. *Li. 3. Dios. ca. 138.*

Of Feuerfewe. Chap. 65.

FEuerfewe is hot in the third degree, and dry in the second. It is not vsed in meates but in medicine. It is called of Matth. *Matricaria*, and is onely to be vsed in womens diseases. Yet this experience I haue of it, that being ponned small and tempered with a litle salt, and layd to the pulses of both wrests, it cureth agues in children, and sometime in the elder sort to, so that it be renued once in foure and twenty houres, and vsed continually for the space of nine daies. An experiment for a feuer.

Of Fumitorie. Chap. 57.

FVmitory is hotte and dry almost in the second degree. Though it grow wild, yet because it is found in some gardens, and is very profitable for students I haue here mentioned it. Galen sheweth how a countrey man was wont to vse it, both to strengthen his stomacke, & to loose his belly. First he made the herbe into powder, and when he would vse it to loose the belly, he dranke it in melicrat, and when he vsed it to strengthen the stomack, he drank it in wine. But Students may distill the herbe and vse to *Lib. 7. Simp.* How a man of the countrey vsed Fumitory.

Great vertues of Fumitory.

drinke the water by it selfe with a litle Sugar, or with white wine fasting, for it doth strengthen the stomacke, open the liuer, purifie the bloud by purging humours adust, and by that meanes helpeth itching and scabbinesse, and morphewe, and giueth a liuely and fresh colour to the face: good therefore for such as would be faire, & hurtful to none. Some vse to boile fumitory in clarified whey, and so it is very good also to bee drunk for the purposes aforesaid. Sirupe of Fumitory is of the same effect, and may be drunke being mired with wine, three spoonefuls of the Sirupe to a quarter of a Pint of the Wine.

To make a faire colour in the face.

Of Filipendula. Chap. 58.

Filipendula, is hotte and dry not fully in the third degree. It is highly commended of Phisitians, for the Stone, and Strangury, and stopping of vrine. Wherefore such as be grieued with the like infirmities, may vse the herbe in potage or brothes, or otherwise by the wise counsaile of the learned Phisitian.

Of S. Iohns woorte. Chap. 59.

Saint Johns worte is hotte and dry in the third degree: Beside that, it is a very good pot herbe. it is vsed both in Phisicke and Surgery. In medicines, as Matth. writeth. The seed being drunke in wine expelleth the stone, and is good against poison. The water of the herbe distilled while it beareth flowers is greatly praised of some men for the falling sickenesse. And in Surgery there is made therof a balme which is excellent good for wounds, after Alexis in this maner. Take of S. Johns woort the flowers, of the flowers of Rosemary, of eche one a handful, put them together into a glasse, and fill it with perfect oile, and close well the mouth of the glasse, that no aire go out: then let it stand in the sunne the space of thirty daies, and

Li. 3. Dios. fa. 456.

Lib. 2. par. 4.

An excellent baulme to heale anie wound.

and in cleare nights also, and when the oile shall haue gotten the colour of the flowers straine it and put to it of ginger one dramme, and a litle Saffron dissolued in good wine, then set it in the sun againe, the space of eightéene daies, and annoint the wounds with the same oile, lukewarme twise a day, and you shall haue your effect.

Of Cinckfoyle. Chap. 60.

CInckfoyle is dry in the third degrée, and hath verie litle heat. It is much vsed in Surgery when nedes requireth to binde and consolidate, and is a very good pot herbe. Dioscorides writeth that if it bee drunke certayne daies, it quickly cureth the yellow laundise, which I haue proued true in the herbe called Tormentill, a kinde of Cinckfoyle.

Of Auens. Chap. 61.

AUens is hot and dry in the second degrée, an herbe sometime vsed in medicine, but most commonly for the pot. Yet good Cookes say, that it maketh pottage blacke, yet the root thereof sauoureth like vnto cloues.

Of Hearts ease. Chap. 62.

HEarts ease or Panses, are dry and temperat in cold and heate. The flowers are beautifull for variety of colours, but not vsed in meats, yet the herbe is commended for a rupture. And the distilled water, the herbe and flowers, is thought good for the falling euil in children, if they drinke it often times. For the falling sicknes in children.

Of Marigoldes. Chap. 63.

MArigoldes are hot and dry, an herbe well knowen and as vsual in the kitchin, as in the hal: the nature

whereof is to open at the Sunne rising, and to close vp at the Sunne setting. It hath one good property and very profitable for Students, that is, as Matth. writeth, by the vse therof the sight is sharpened. And againe he saith: that the water distilled of Marigoldes when it flowreth, doth helpe the redneſſe and inflammation of the eyes, if it be dropped into them, or if a linnen cloth wet in the water be layd vppon them. Also the powder of Marigoldes dried, being put into the hollowneſſe of the teeth, easeth toothach. And the iuice of the herbe mingled with a little salt, and rubbed often times vppon warts, at length weareth them away.

Lib. 3. Dioſ. cap. 185.

For redneſſe of the eyes.

For the toothache.

Of Larkes clawe. Chap. 64.

LArkes claw or Larkes heele, is temperately warme, and is of small vse in meate or medicine.

Of Columbine. Chap. 65.

COlumbine is temperate in heate and moysture, the flowers onely are vsed to adorne the house. A dram of the seede (as some write) drunke in Malmsie with a little saffron, healeth the yellow Iaundise, if sweat be vsed vppon it.

An easy medicine for the yellow Iaundise.

Of Camomill. Chap. 66.

CAmomill is hot and dry in the first degree. An herbe in great estimation among the Egyptians, and was thought a remedy for all agues, as Galen reporteth. And this medicine I learned of a countrey man for an Ague, which I haue proued true in many though it fayled in some. Take a handfull of Cammomill, wash it cleane and bruise it a little, and seeth it in a pint of Ale, till halfe be wasted, scumme it well and straine it, and drink it an houre

Lib. 3. Simp.

A good medicine for a Feuer.

houre before the fit, and if you thinke it better put in Sugar, couer you warme and procure beate, so doing three daies together fasting: the smell of the herbe is comfortable to the braine, & therefore to be frequented of students.

Of Saffron. Chap. 67.

SAffron is hot in the second degree and dry in the first, though it be reckonned among spices, yet because it groweth in many gardens, and is so vsuall in meates, I thought good to mention it in this place Fernelius writeth that Saffron chiefly strengtheneth the stomack, & next, other partes of the body, and helpeth their corruptions, but being taken aboue measure, it is thought deadly. Which thing is proued true by experience: for if a man vse much Saffron it will make him very fainte: but being moderatly vsed, it is good for the stomacke and helpeth concoction. *Lib. 5. Meth. Cap. 21.*

Of Oke of Hierusalem. Chap. 68.

OKe of Hierusalem, is hotte and dry in the second degree. The chiefe vse of it is in Phisicke for shortnesse of winde, and auoiding of bloud and fleume by spitting, as in Pluriſies and impostumes. It may be boyled with licorice thinne cut, or else by it self in pure water, and after swetned with a litle Heny or Sugar, and so drunke. But students may cut the herbe when it is full growen, and dry it a time in the Sunne, and after lay it among their clothes, for so it will kepe them from mothes, and giue them a good sauour, which Wormewood will not do, though Wormewood being vsed in the like manner preserue garments from Mothes. To preserue clothes from Mothes.

Of Alecoast. Chap. 69.

ALecoast is hotte and dry in the second degree. If you list to make a pleasaunt drinke, and comfortable to Alecoast Ale

the ſtomacke, put certaine handfulles of this herbe in the bottome of a veſſell, and tunne vp new Ale vpon it, after the manner of Sage Ale before preſcribed. The herbe Maudlin is of the ſame nature, and much like of ſmell.

Maudlin.

Of Clarie. Chap. 70.

CLary is hot and dry almoſt in the third degree. It is found by experience very good for the backe, and reſtoratiue in a waſt. For which purpoſe they vſe not onely to boile the leaues whole in brothes, tied together in one bunche or handfull, but alſo they fry the leaues with the yolkes of egs and ſo ſerue them vp to the table. And this much I can ſay by proofe, that who ſo ſhall vſe this herbe often, ſhall find great eaſe for the griefes aforeſaide.

A good medicin for the back grieued or for a waſt in man or woman.

Of Betayne. Chap. 71.

BEtayne, though it grow wilde yet it is ſet in many gardens, and is hot and dry in the ſecond degree. The vertues of it are innumerable, (as Antonius Muſa who hath written a peculiar booke of this herbe, doeth teſtifie) but eſpecially it is good for the braine, ſo that (as Fernelius writeth) the only ſauour of it comforteth the braine, wherefore it is good for the falling euill, madneſſe, palſie, &c. For which vertues it is greatly to be eſteemed of Students. And one thing I haue often proued, when I was Student my ſelfe, that if you put a leafe of it vp into the noſtrils, it wil prouoke neeſing and purge the head of fleume.

Lib. 6. Meth. Cap. 18.

For diſeaſes of the brain.

To purge the head.

Of Angelica. Chap. 72.

ANgelica is hot and dry almoſt in the third degree. It is a rare herbe and of ſingular vertue, but chiefely commended againſt the Peſtilence, as well to preſerue a man

man from it, as to helpe him when he is infected. After Matth. being drunke or often eaten it preſcrueth from the plague. And ſo was I wont to vſe it at Oxford in time of Plague, to grate of the dry rote into drinke, and to carry a little peece of the rote in my mouth when I went abroad. And for ſuch as be infected, halfe a dramme of the root, giuen with a dramme of Triacle in the water of this herbe, to ſuch as be infected, if they ſweat luſtily vpon it, and take it againe when ſeuen houres be paſt, helpeth ſo much, that many haue bene cured thereby. Beſide the vertues aforeſayd, the decoction of the rote in water or wine, is excellent good for thoſe that be ſhort winded, through abundance of cold fleume ſtopping the Lunges. And the ſame decoction is wonderfull good to diſſolue and auoide any inward impoſtume, or congealed bloud, and greatly ſtrengtheneth the ſtomacke, yea, the powder of the rote being taken in drinke, comforteth the heart, and ſtrengtheneth ſuch as be ſubiect to ſounning: and for the biting of a mad dog, or ſtinging of any venemous worme: poune the leaues of this herbe and Rue together, and apply them to the place, and giue the patient to drinke inwardly the decoction of the leaues or rotes. Moreouer, the rote chewed, or a little peece thereof put into the hollowneſſe of the toth, helpeth the toothache, and amendeth the ill ſauour of the breath: in ſo much that it will in a manner take away the ſmell of the Garlicke. Wherfore euery ſtudent that hath a garden, ſhould prouide to haue this herbe.

Lib. 4. Dioſ. cap. 111.

A good medicine to preſerue frō the Peſtilence.

For one infected with the Peſtilence.

For ſhortneſſe of wind and an impoſtume.

For biting of a mad dog or ſtinging of a venemous worme.

For the toothache.

Of Pellitory of Spaine. Chap. 73.

PEllitory of Spaine is hotte in the thirde degree fully, and dry in the ſecond. The chiefe vſe thereof is in Medicines to purge the head. Which effect it worketh, if a man cut but a little peece of the rote dryed, and chewe it betweene his teeth for a time. For

To purge the head.

ſo it draweth abundance of flegmatike and wateriſhe humours, which muſt be auoided by ſpitting, holding
For a reume. downe the head. It may beſt be done faſting, or at night a litle before we goe to bed. And this practiſe I haue proued good not onely to eaſe the toothache, (which is a paine moſt intollerable) but alſo for a reume and griefe of the herbe proceeding of a reume, which is a common calamity of Students. Alſo Matth. ſaith, that this roote maketh
Lib. 3. Dioſ. cap. 65. the breath ſweete, and ſtrengthneth all the ſences: and being made in powder and drunke in wine, cureth colde diſeaſes: wherefore it is good for the Palſie, for the falling ſickeneſſe, and for the Crampe: but that which is commonly ſet in Gardens, is not the right Pellitory of Spain.

Of Dragons. Chap. 74.

DRagons is hot and dry in the third degree. The chiefe vſe whereof is againſt the Plague. For which purpoſe we vſe to diſtill the herbe, and preſerue the water, which may be vſed as neede requireth. A litle fine Triacle being mixed withall, it not onely preſerueth, but cu-
For the plague. reth ſuch as be infected.

Of Elecampane. Chap. 75.

ELecampane is hote in the third degree, and dry in the ſecond. The chiefe vertue thereof is to open the breſt, and to helpe ſhortneſſe of winde, cauſed by tough fleume ſtopping the Lungs. Alſo it openeth opilations of the Li-
Chap. 68. uer and Splene, and comforteth the ſtomacke, as ſayth *Schola Salerni.*

Enula campana, hæc reddit præcordia ſana.

And for this purpoſe who ſo liſteth may make Conſerua of Elecampane rootes in this manner. Firſt waſh the rootes cleane, ſlice them in peeces as big as your thumbe,
ſeeth

ſeeth them in faire water vntil they be tender, take them vp and poune them and drawe them through a haire ſiue or ſtrainer, then ſet them againe ouer the fire, and put to them the double or treble weight of Sugar. And when it is perfectly incorporated, take it off & keepe it in a glaſſe gallipot. Alſo of the rootes of Elecampane is made a kind of wine called wine of Elecampane, much vſed in Germanie, as Matth. writeth. Which wine being drunke marueilouſly ſharpeneth the ſight. Beſide that it hath like vertue as the Conſerue. The beſt time to gather the roots is when the leaues fall. Which time alſo is beſt to take all other rootes that are to be vſed in Phiſicke, except it be for preſent neceſſitie.

Conſerua of Elecampane

Lib. 1. Dioſ. cap. 27.

The beſt ſeaſon to gather rootes in.

Of Setwall. Chap. 76.

SEtwall or Capons taile is hot and drie in the ſeconde degree. Thereof be two ſortes, commonly knowen and ſet in Gardens. The one ſmal which is called Valerian, and is a good pot herbe, and beſide that is very good to heale a cut, as euery kitchin mayde knoweth. The other is named of ſome, great Valerian, whoſe vertues are very great and very many after Matth. where he ſaith: That Setwall being drunke in wine, is good againſt the byting of venemous wormes, and the peſtilence: The decoction thereof is good for the Stranguric. Alſo it is profitable for ſuch as be ſhort winded and haue the Cough: eſpecially if it be boyled with Liquorice, Raiſons and Anniſeedes. The roote being eaten breaketh winde. And being boyled in white wine, is good for the ſight. And one thing I will note of this herbe for the pleaſure of Students, that the rootes thereof being dried and laid among clothes, they giue a ſweete ſmell to them.

Lib. 1. Dioſ. cap. 10.

Of Galingale. Chap. 77.

GAlingale, or rather Cyperus rots, though it be rare, yet is it found in some Gardens, and is hot & dry in the third degree. Beside that the rotes are good in medicines: if they be laid among clothes, they make them to sauour well. Matth. setteth down an easie medicine to be made of this rote for the dropsie, in this manner. The powder of liquorice rootes, with a like quantitie of Bay berries, mixed with the vrine of a boy vnder fourteene yeres old, being bathed vpon dropsie limbs helpeth greatly.

Lib. 1. Diosc. cap. 4.

For the dropsie.

Of Skyrwort. Chap. 78.

SKyrwort is hotte and drie in the second degree. The rotes thereof are [illegible] skilfull Cookes for Salets, as Burre rotes, when they are young.

Of Prickmadem. Chap. 79.

Coldherbes.

PRickmadem is one kinde of (Sedum.) An other is Houseleeke, and the third is Stonecroppe. All three doe grow commonly vppon the slates of houses, but Prickmadem is planted in gardens, and is vsed for a pot herb. and is cold in the third degree.

Of Lettuse. Chap. 80.

LEttuse is cold and temperatly moist in the second degree. The herbe is much vsed in salets in the sommer time with Vinegar, Oyle, and Sugar or Salt, and is found both to procure appetite to meate, and to temper the heate of the Stomacke and Liuer. But in one point we differ from the vse of old time. For we eate Lettuse in the beginning of our meales, whereas they were wont to be eaten last, as the Poet Martiall writeth:

The old custome of eating Lettuse.

Clau-

Claudere quæ cœnas lactuca ſolebat auorum,
Dic mihi cur noſtras inchoet illa dapes.

Galen giueth Lettuſe this commendation, that of all herbes it bréedeth leaſt euill iuice: it may be eaten rawe (as I haue ſaid) in Salets, yet becauſe of it ſelfe it is waterish and cold, as Galen writeth, If ſome ſharpe herbe be ioyned to it, it is not only more pleaſant, but more wholſome: wherefore ſome mingle the leaues of Rocket, or Leekes, or Baſill, together with Lettuſe. It may alſo be eaten being firſt boyled as we vſe in brothes, or as Galen vſed in cleane water, for ſo he ſaith: In my youth, when my ſtomack was daily troubled with choler, I vſed Lettuſe to coole it: but when I drew toward old age, this herbe was a remedie to me againſt watchfulneſſe, for then contrariwiſe then I did in youth, I procured ſleepe of ſet purpoſe: for it was grieuous vnto mee to wake againſt my will: which happened partly becauſe I had vſed to watch in my youth, & partly becauſe age is watchfull. Therefore Lettuſe eaten in the euening was my only remedie. Whoſe example I wiſh all Students to follow, becauſe they are commonly in youth & age euen as Galen was. Yet one thing I warne al men of, out of Matth. The vſe of Lettuſe is to be auoided of all that be ſhort winded, and ſpit bloud, or be flegmatike, and eſpecially of them which would get children. And if any ſtudent liſt to liue honeſtly vnmaried, let him vſe oftentimes this medicine ſet forth by Dioſ. Lettuſe ſeedes being drunke, repreſſe venerious imaginations in ſleepe, and reſiſt luſt. And (as Galen ſayth) ſteyeth the flowing of nature. It may be taken beſt for that purpoſe in red wine: or for want of wine, in ale, morning and euening.

Lib. 2. de ali. fa. cap. 40.

cap. 52. eiuſ. lib.

Lib. 2. de ali. fa. cap. 40.

How Galen vſed to eate Lettuſe and why.

For whom Lettuſe are ill.

For one that would liue vnmaried. *Lib. 6. Simp.*

Of Endiue and Succoric. Chap. 81.

Endiue and Succorie are colde and drie in the ſecond degree becauſe they are much like in operation, I

ioyne them both together. The leaues especially of white Endiue are not only vsed in medicines, but also in meats either raw in Salets, or boyled in brothes. Both Endiue and Succorie any way vsed do cole the heate of the liuer, and by a speciall property do strengthen it, and open the obstructions thereof. For which vertues they are worthy to be greatly estéemed. For it is a great preseruation of health to haue the Liuer temperate and vnstopped, considering that it is the place where all the humours of the body are first wrought, and therefore called *Officina sanguinis*. Students that haue hotte Stomackes or hotte Liuers, may cause their Cokes to boyle them in a broth with a Chicken: Or they may distill them in the Sommer season and kéepe the water, and when they are disposed, drinke a good draught fasting with a litle Sugar, or else by the aduise of somé learned Phisitian, they may vse the sirrope of Endiue or Succorie. I was wont to lay certaine handfuls of the grene herbes cleane washed in the bottom of a vessell, and to tunne vp new Ale to them, not ouer strong. And so to make Endiue ale, after the manner of Sage ale shewed before, wherein I found great commoditie being troubled with inflammation of the Liuer. Dandelion and Sowthistle are of much like effect to Endiue and Succorie. For they are both coling and very good to be vsed in pottage, or boyled whole in brothes, or eaten in Salets. They haue one good propertie very profitable for students (who for the more part haue ill stomakes) for of Sowthistle Matth. saith: That being sodden in wine, it helpeth a wateriſh stomacke. And of Dandelion he saith: That if it be boyled, it bindeth a loose stomacke.

The vertues of Endiue & Succorie.

The Liuer is the worke house of bloud.

The heate of the Liuer.

Endiue ale.

Dandelion & Sowthistle.

Lib. 2. Dios. cap. 124.

Of Bleete. Chap. 82.

BLéete is colde and moyst in the second degrée. It is vsed for a pot herbe among others, & is sometime eaten being

being first boyled in water, and then fried with oyle and butter, and after that seasoned with salt and vinegar or verjuyce. Yet the often eating of it is disallowed by Matth. Because it prouoketh vomite, and troubleth the stomacke and bowels, and causeth cholericke laske.

Of Spinage. Chap. 83.

SPinage not mentioned in Galen is cold and moyst in the first degrée, being vsed in brothes or pottage it maketh the belly soluble, and easeth paines of the backe, and openeth the breast, and strengtheneth the stomacke.

Of Orage. Chap. 84.

ORage is moyst in the second degrée, and colde in the first, being vsed in pottage it doth both lose the belly and ease the paine of the bladder. The séede of Orage is a vehement purger, as Matth. writeth: I knew (saith he) a certaine Apothecarie, who vsed onely the seedes of Orage to purge countrie folkes: which not without great griefe, purged them abundantly both by vomite and contrariwise. *Lib. 2. Dios. cap. 112.* Orage seede purgeth extremely both waies.

Of Beetes. Chap. 85.

BEetes are cold in the first degrée, and moist in the second, they be abstersiue and lose the belly But much eaten they annoy the stomacke, yet are they right good against obstructions or stopping of the Liuer, and doe greatly helpe the splæne.

Of Violets. Chap. 86.

VIolets, the flowers, are colde in the first degrée and moyst in the second. Of them is made Conserua in this maner. Take the flowers of Violets, and picke them Conserua of Violets how to be made.

cleane from the ſtalk, and cut off al that which is grene. Ponne them ſmall, and put to them double the weight of Sugar to the weight of Violet flowers. But to all other flowers, put three partes of Sugar to the weight of the flowers, incorporate well together the Violets & Sugar, and keepe it in a glaſſe or gallipot, it will laſt one yeere, it is very good to be vſed of ſuch as haue hote ſtomackes, or hote Liuers. Alſo it coleth the head and procureth ſleepe, it tempereth the heart and all other partes of the bodie.

The vertues of Conſerua of Violets.

The leaues may be boyled in a broth with other cooling herbes, as Endiue, Succorie, Orage, Bettes, Sorrell, Strawberie, Lettuſe. For ſo they make the bellie ſoluble and auoide choler, and doe bring the partes inflamed to good temper.

What herbs are good for a cooling broth.

Of Sorrell. Chap. 87.

Sorrell is colde in the third degree and dry in the ſecond. The leaues being ſodden do loſe the belly. In a time of peſtilence, if one being faſting doe chew some of the leaues, and ſucke downe ſome of the iuice, it maruellouſly preſerueth from infection, as a new practiſer called Guaynerius doth write: and I my ſelfe haue proued in my houſhold, ſaith Maſter Eliot in his Caſtle of Health. Which practiſe prooueth that grene Sauce is not onely good to procure appetite, but alſo wholeſome otherwiſe againſt contagion. The ſeedes thereof brayed and drunke with Wine and Water, are very wholeſome againſt the Collicke and fretting of the guttes. It ſtoppeth the laſke, and helpeth the ſtomacke annoyed with repletion. If any be grieued with heate of the ſtomacke or inflammation of the Liuer, they may eaſily make a good Conſerua for that purpoſe in this maner. Take the leaues of Sorrell, waſh them cleane, and ſhake off the water, or els tary vntill the water be dried cleane. Then beate them ſmall in a Marble morter, if you haue it, if

For the peſtilence.

Conſerua of Sorrell.

not

not in some other, and to euery ounce of Sorrell, put three ounces of Sugar and incorporate them well together putting in the Sugar by little and little, then put it in a glasse or gallipot and stop it close, and so kepe it for one yeere. After the same manner you may make Conserua of any other herbe.

How to make Conserua of any herbe.

Of Rose. Chap. 88.

ROse is colde in the first degree and dry in the second, somewhat binding, especially the white Rose. But the red is lesse cold and more dry and binding, as for the Damaske and muske Rose is hotte and moyst withall. Beside the beautie and fragrant sauour of Roses, which is very comfortable to all the senses, of Rose leaues is made a Conserua, passing good to be vsed of Students, not onely to cole, but also to comfort the principall parts of the bodie: namely the Head, Heart, Stomacke, Liuer, Splene, Reines: It may be made thus. Take the buds of red Rose, somewhat before they be ready to spread, cut the red part of the leaues from the white, then take the red leaues, and beate them very small in a stone Morter with a pestell of wood, or otherwise as you may conueniently, and to euery ounce of Roses put three ounces of Sugar in the beating after the leaues be small, and beat al together vntil they be perfectly incorporated, then put it in a glasse or gallipot, stoppe it close and set it in the Sunne for a season: for so teacheth Iacobus Wickerus in all Conserues. It may be kept for a yeare or two. Of Rose leaues also may be made a water of like operation to the Conserua, and may be drunke as other distilled waters either of it selfe, with Sugar, or mixed with Wine. The red Rose water pure without any other thing mingled, is most commended for wholesomnesse, but the damaske Rose water is sweetest of smell. And the best way to distill Roses or any other flower or

Fer. lib 5. me. cap. 3.

The vertues of Conserua Roses.

How to make Conserua Roses.

Conserues should be sunned.

Red rose water or damaske.

herbe, after Matth. is in a Stillatorie of glasse, set ouer a pot of boyling water, which they call *Balneum Mariæ*, for those waters which be distilled in leade or brasse, receiue some smatch of the mettal, and be not so wholsome for mens bodies. But our common maner of distilling in England is in Lead or Tinne, and so we draw very good waters, which keepe their strength for a yere or two And if any list to draw a very sweete washing water, he may draw it as followeth. Take the buddes of red Roses, Spike flowers, & Carnation Gilliflowers, or others, but most of the Roses, let them drie a day and a night, put to them an ounce of Cloues grosse beaten, & so distill them: after that, sunne the water certaine dayes close stopped. And if you will yet make it more sweete, take of muske and ciuet, of each a graine or more tye it in a fine linnen cloth by a thred, so that it may sohe in the water, and so let it stand in the sunne for a time Or els you may make a very sweete water thus. Take of Cypresse rootes, of *Calamus aromaticus*, of Arris, of Cloues, of Storax Calamite of Beniamin, of each a quarter of an ounce: make them in powder, and when you wil distill your roses fill your still with Rose leaues, and a few Spike flowers, and vpon the toppe strow some of your powders, and so distill them. These Rose cakes will be very sweete to lay among clothes. And if you list you may hang Muske and Ciuet in it and sunne it, as I haue said before, for twenty or thirtie daies. And if you will not be at cost vpon Spices, you may make a very sweete water thus. Take Damaske roses or red Roses, Spike flowers, Rosemarie, Gilliflowers, Mint, Maioram, Balme, Bay leaues, of each a like, and distill them. Also Spike flowers distilled alone doe make a very sweete water. These waters, I counsaile all Students that be able, to haue at the least some one of them, and to sprinckle themselues therewith sometimes, and to wash their temples, nostrelles, and beardes, for the sauour of sweete waters and perfumes

Lib. 1. Dios. cap. 113.

A very sweet washing water.

Damaske powder to make sweete water or to strow among clothes.

A sweete water good cheape.

doe

do greatly comfort the braine, and reuiue the senses. But red rose water is not onely good to be drunke, but it is good also to wash the eies And if any Student be dimme of sight, he may make an excellent water for the eyes in this manner. Take three ounces of red rose water, one ounce of white wine, of Tutia a dramme, of Aloes spaticke, of white Sugar candie, of each the waight of two pence, make all in powder and commire them together, let them settle in a glasse for two or three dayes, whereof droppe as neede requireth into the eyes. for it doth clense, drie, and strengthen the sight, and helpeth all erulceration and redneſſe proceeding of heate. And for such as haue a care to preserue their sight, as all good Students haue, (for it standeth them vpon) they make a water after the prescription of *Schola Sal.* as followeth

A good water for dimnes of sight, or for any other impediment of the eies.

Another good water for eyes.

Feniculus, Verbena, Rosa, & Chelidonia, Ruta,
Ex istis fit aqua quæ lumina reddit acuta.

Take of Fenell, of Veruen, of Roses, of Celandine, of Rew, of each of these fine alike, gather them when they are drie cut those hearbs short that be long, distill them and sunne the water, as before is sayd, and vse now and then to wash your eyes therewith.

Of Purslane. Chap. 89.

Purslane is cold in the third degree and moist in the second. The leaues are vsed to be eaten in Salets with Vineger, by themselues, or with Lettuse in the Summer season. And surely very good for such as haue hote Stomackes: for it doth mitigate the great heate of all the inward parts of the bodie, likewise of the head and eyes. Also it repelleth the rage of Venus: wherfore it is much to be vsed of Students that will liue honestly vnmaried. Being eaten, it helpeth the teeth that be set on edge with sowre things. Some vse to preserue it in Salt or Vine, but so it heateth and purgeth the stomacke.

Against Venus.

Of Strawberie. Chap. 90.

Strawberie is cold in the first degrée, and drie in the second. The leaues and rootes are vsed in medicines, but the fruite is vsed to be eaten. And beside that, it is verie pleasant in taste, it qualifieth the heate of the Stomacke and Liuer. In some places where they are plentifull, they vse to distill them, and draw a verie cooling water which is good to drinke for such as haue cholericke stomackes, or inflamed Liuers, and being dropped into the eyes helpeth the Itch, redneſſe and inflammation of them, as I my selfe haue proued. They may bee made in a Conserua, in like maner as I shall shew afterward of Barberies.

The vertues of Strawberies.

Strawberie water wherefore it is good

Of Popie. Chap. 91.

Popie whereof be three kinds, white, red, and blacke, The red is wild, and groweth among corne: the white and blacke are commonly in gardens, it is cold and drie in the first degrée. The sedes of white Popie and blacke are vsed to be eaten, as appeareth by Diosc. and Matth. yea the countrey folkes about Trident (as saith Matth.) take the leaues of wild Popy, at their first budding forth, and boyle them as they do other herbes, and eate them with butter and cheese. And one goodly experiment I learne out of Matth in the same place, that the red leaues of Popie which growe among Corne, being dried and made in powder & giuen in drinke, should marueilously helpe a Pleurisie. And the women of Salerne giue their children the powder of white Popie sedes with milke, to cause them to sleepe, it may also be giuen otherwise for the same purpose, as in Posset drinke, or in aleberie, or best of all in a Caudle made of Almondes and hempsede.

Lib. 4. Dios. cap. 60.

For a stitch or pleurisie.

To procure sleepe.

Of

Of Orpine. Chap. 92.

ORpine coleth in the third degree. It is proued good to heale a cut being punned and layd to. It is wonderfull to see how long this herbe will continue greene being hanged vp in the house, as I thinke through the abundant and firme moisture that is in it.

Of Burnet. Chap. 93.

BUrnet is drie in the third degree, and colde in the second. It is verie astringent and partly cooling, and therefore good to put in wine, to confirme the stomacke. And being vsed in pottage it bindeth the bellie. And as Matth. reporteth, It stayeth a Laske, and other fluxes of the bellie, and represseth cholericke vomits. And as hee sayeth in the same place by the authoritie of Matthæus Curtius, it is also verie good for the plague. For which purpose I haue knowne some to distill the herbe, and to keepe the water all the yeare Which thing may easily be done, for the herbe is verie plentifull, and is commonly greene Winter and Sommer.

Lib. 4. Dios. cap. 45.

Burnet good for any fluxe of man or woman.

Burnet good for the plague.

Of Deysies. Chap. 94.

DEysies are of nature cold and moist, whether they be red or white, double or single, they be of like vertue. They are vsed to be giuen in potions, in fractures of the head, and deep wounds of the breast. And this experience I haue of them, that the iuyce of the leaues and rootes of Deysies being put into the nosethrils purgeth the brain: they are good to be vsed in pottage, for Matth. writeth: The greene herbe eaten in Salets looseth a costiue bellie: and so doth it being boyled with fat flesh.

Of Gourds, Melons, and Cucumbers, *which though they be fruites, yet because they* are commonly set in gardens be here specified. Chap 95.

Gourdes are cold and moyst in the second degree. Being eaten raw they be vnpleasant in taste, and ill for the stomacke, and almost neuer digested. Therefore he that will needes eate them, must boyle them, roste them, or frie them. Euery way they be without sauour or taste, & of their proper nature they giue to the body cold and moyst nourishment, and that very litle, but by reason of the slipperneste of their substance, and because all meates which be moyst of nature be not binding, they lightly passe forth by the belly, and being well ordered, they will be meetely concoct, if corruption in the stomacke do not preuent them.

Of Melons and Pepons. Chap. 96.

Melons and Pepons, commonly called Pompions, be cold and moist in the second degree, they be almost of one kind, sauing that the Melon is round like an apple, and the innermost part thereof where the seedes are contained, is vsed to be eaten. The Pepon is much greater and somewhat long, and the inner part thereof is not to be eaten. The vulgar people call both by the name of Melons, and they vse to boyle them, and to eat them with fat Beefe,

Beefe, or frie them with butter, and to eate them with vineger and pepper. They both are very cold and moiſt, and do make ill iuyce in the body, if they be not well digeſted, but the pepon much worſe than the Melon. They do leaſt hurt if they be eaten before meales. Albeit if they do find fleume in the ſtomacke, they be turned into fleume, if they finde choler, they be turned into choler. Notwithſtanding, there is in them the vertue to cleanſe and prouoke vrine: and if any be troubled with heate of the Stomacke or Liuer, or Reines, with the Stranguric, they may take ripe Melons, and ſhred them into ſmal peeces, and diſtil them, and ſunne the water for a moneth, then drinke thereof euerie morning tempered with a litle Sugar, the quantitie of three or foure ounces, for the ſpace of a moneth: for beſides that, this water coleth all the inward parts, it doth greatly helpe the ſtone, prouoketh vrine, and cleanſeth the kidnies.

Melons and Pepons be like the Chameleon.

An excellent water to coole the reines, and to helpe the ſtone.

Of Cucumbers. Chap. 97.

Cucumbers be likewiſe cold and moiſt in the ſecond degree, they are pared, ſliced thinne and ſerued to the Table with Vineger and pepper in the Summer ſeaſon, and eaten with Mutton, and prooued to be cooling and comfortable to ſuch as do labour with their bodies, or haue hote and ſtrong ſtomacks. But for flegmaticke and delicate perſons which do no labor, they be vnwholſome, and engender a colde and thicke humour in the veines, which ſeldome or neuer is turned into good bloud, and ſometime bringeth in feauers. They are good to abate carnall luſt. And the ſeedes aſwell of cucumbers as of Melons and Gourds, being dried and made cleane from the huſkes, are verie medicinable againſt ſickneſſes proceeding of heate, and the difficultie or lette in piſſing, as Phiſitions proue daily in their practiſe.

Of Nettle. Chap. 98.

AFter all garden herbes commonly vsed in Kitchin, I will speake somewhat of the Nettle, that Gardeners may vnderstand, what wrong they do in plucking it vp for a weede, seeing it is so profitable to many purposes. Whether it be colde or hote, may well be perceiued by touching: for who so handleth it without some defence for his hand, shall feele that it is hote in the third degree, and drye in the second, according as Auicen affirmeth. Cunning Cookes at the spring of the yeare when Nettles first bud forth, can make good pottage with them, especially with red Nettles, verie wholsome to clense the breast of fleume, to breake wind, to prouoke vrine, and to lose the bellie. All which properties with other mo are briefly comprehended in *Schola Salerni*.

Nettle potage.

Cap. 65.

1 *Ægris dat somnum:* 2 *vomitum quoque tollit & vsum,*
3 *Compescit tussim veterem:* 4 *Colicisq; medetur:*
5 *Pellit Pulmonis frigus* 6 *ventrisq; tumorem.*
7 *Omnibus & morbis sic subuenit articulorum.*

Seuen properties of Nettles.

1 Nettles procure sleepe, 2 they take away vomite, 3 they helpe the Cough, 4 they are good for the Collicke, 5 they heate the Lites, 6 they asswage swelling of the bellie, 7 they are good for the Gowte, and ache of the ioynts.

Of Fruites. Chap. 99.

NOw that I haue spoken sufficiently of garde̅ herbs, it followeth that I entreate of fruites, which is the second parte of my deuision proposed before touching meates. For such is the prouidence of God toward mankind, that he hath not onely prouided corne and herbes for our sustenance, but also fruites, flesh and fish. Howbeit herbes and fruites were the first food that euer was appointed to man, as appeareth by the commaundement of God giuen to Adam. And from the time of Adam vntill

Herbes and fruites were the first meats of mankind.

till after Noahs flood the vse of flesh and wine was altogether vnknowne: for before the flood, they did neither eate flesh nor drinke wine. But now by the chaunge of dyet of our progenitours, there is caused in our bodies such alteration from the nature which was in man at the beginning, that now all herbs and fruites generally are noyfull to man, and do engender ill humours, and be oft times the cause of putrified Feuers, if they be much & continually eaten. Notwithstanding, vnto them which haue abundance of choler: they be sometime conuenient to represse the flame, which proceedes of choler. And some fruites which be stipticke or binding in taste eaten before meales they doe binde the bellie, but eaten after meales be rather laxatiue. Wherefore it shall be expedient to write particularly of such fruites as be in common vse, declaring their noisull qualities in decaying of nature, and how they may be vsed with least hurt.

Gen.1.ver.29.

Gen 9.ver.3.

The alteratiō of mankind touching dyet.

Of Apples. Chap. 100.

OF all fruites, apples are most vsed among vs in England, and are colde and moist in the first degree, as M. Eliot alleageth. Howbeit there is great difference in Apples, as in forme, so in taste: for some be sweete, some be sowre, some bitter, some are harrish or rough tasted Apples, some be of a mixt temperature both sweete and sowre &c. The sweete and bitter Apples are enclining to heate, the sowre and harrish are cooling. and therefore good, where the stomacke is weake by distemperance of heate. But all Apples generally are vnwholesome in the regiment of health, especially if they be eaten raw, or before they be ful ripe, or some after they be gathered. For (as Auicen sayeth) they hurt the sinewes, they breede winde in the second digestion, they make ill and corrupt blood. Wherefore rawe Apples and Quadlings are by this rule reiected, though vnruly people through

The difference of Apples.

Raw Apples and Quadlings.

wanton appetite will not refraine them, and chiefly in youth, when (as it were) by a naturall affection they greedily couet them, as I haue knowen in my dayes many a shrewd boy for the desire of Apples, to haue broken into other folkes orchardes. But Apples may be eaten with least detriment, if they be gathered ful ripe, and wel kept vntil the next winter, or the yeare following, & be eaten rosted, or baked, or stewed. For so they are right wholsome, and do confirme the stomach, and make good digestion most properly in a cholericke stomacke: yea rawe Apples if they be old, being eaten at night going to bed, without drinking to them, are found very commodious in such as haue hot stomackes, or be distempered in heate and drie by drinking much wine, and are thought to quench the flame of Venus, according to that old English saying, He that will not a wife wed, must eate a colde Apple when he goeth to bed, though some turne it to a contrarie purpose. And this experience I haue knowen, that a rosted Apple suffered vntill it were cold, and then eaten last at night to bedward, hath loosed the belly, and is therefore good for such as be commonly costiue. But what time is best to eate Apples Galen declareth, saying: They must be taken after meate, and sometime with bread, to strengthen the stomacke of them which haue small appetite, and digest slowly, and be troubled with vomite, laske or fluxe. Which saying is diligently to be noted, for this is a confirmation of our vse in England, for the seruing of Apples and other fruites last after meales. Howbeit we are wont to eate Caraways or Biskets, or some other kinde of Comfits, or seedes together with Apples, thereby to breake wind ingendred by them: and surely it is a very good way for students. The best Apples that we haue in England are Pepins, Costards, Deusans, Darlings, and such other. They that will not eate apples, may yet eat apple tarts, which be very wholsome for cholericke stomacks if they be well made.

How apples may be eaten with least hurt.

A cold rosted Apple what it worketh.

Lib. 2. de Ali. fa. cap. 21.

The English vse of eating apples proued by Galen

The best way to eate apples.

Apple tartes.

made. Who ſo will preſerue apples long, muſt lay them in honny, ſo that one touch not another. How to preſerue apples a long time.

Of Peares. Chap. 101.

PEears are much of the nature of apples & of the ſame temperature, that is to ſay cold and moiſt in the firſt degree. The difference of Pears muſt be diſcerned by the taſt, euen as of Apples. For ſome are ſweete, ſome ſoure, ſome both, ſome drier, ſome more moiſt, &c. But they are heauier of digeſtion than Apples. And all maner of fruit generally fill the bloud with water, which boyleth vp in the body as new wine doth in the veſſell, and ſo prepareth and cauſeth the bloud to putrifie, and conſequently bringeth in ſickneſſe. So Peares eaten raw make waterish and corrupt bloud, and beſide that, they engender winde, and ſo cauſe the Cholicke. And therefore if any be ſo greedy of them, that needes they will eate raw peares, it ſhall be good to drink after them a draught of old wine of good ſauour, as Sacke or Canary wine. And this is the reaſon (as I thinke) of that ſaying which is commonly vſed, that Peares without wine are poyſon, that is to ſay, hurtfull to mans nature, as it is ſaid in *Schola Salerni*. How raw Peares may be eatē with leaſt hurt.

Adde pyro potum, ſine vmo ſunt pyra virus.

But if they be roſted, baked, or ſtewed, they are not vnholeſome. And eaten after meat being ripe and well gathered, they doe reſtraine and knit vp the ſtomacke and fortifie digeſtion, which alſo is approued by Schola Sal. *Cap.* 39.

Cum coquis antidotum pyra ſunt, ſed cruda venenum:
Cruda grauāt ſtomachum, releuant pyra cocta grauatum. Peare baked roſted, or ſtewed.

But to auoide all inconuenience that may growe by eating of peares, apples, and other fruits, Cordus giueth a very good caueat in this manner.

Vt pyra non noceant, extra mundentur & intra,
Mox immerge ſali, proijce deinde foras.

How Peares and other fruite may be eatē without hurt. *Georg. lib. 2.*

That Peares may not hurt thee, take out the coares, pare them, and ſalt them, and caſt them out of dores.

The great Peares which Virgill nameth *Grauia volema*, in Engliſh peare wardens, may be longeſt preſerued and haue chiefly the aforeſaid vertues. As for other ſorts of Peares, though they be more pleaſant in taſte, yet they are but ὀπαῖα as Galen ſpeaketh, that is to ſay, ſommer fruites.

Of Peaches. Chap. 102.

Lib. 1. ca. 131. Peaches be colde in the firſt degrée, and moiſt in the ſecond. Dioſcor. ſaith, that ripe Peaches be wholeſome, both for the ſtomacke and belly. But they ſhould be eaten before meales as Galen ſheweth, and not after meate (as our manner is in England) for being eaten after meate, they ſwimme aboue, and both corrupt themſelues, and alſo the other meates. But eaten before, they mollifie the belly, and prouoke appetite, and qualifie the diſtemperance of choler in the ſtomackes. And after Peaches we ſhould drinke wine to helpe the coldneſſe of them, as it is in *Schola Salerni*.

Lib. 2. de Ali. fa. cap. 19.

Peaches ſhould be eaten before meate.

Wine to be drunke with Peaches.

Perſica cum muſto, vobis datur ordine iuſto.

But for ſuch as can rule themſelues, and refraine their appetite according to reaſon, it is beſt of all to forgo both apples, peares and peaches, together with other thinges which engender melancholy, and are vnwholeſome for ſicke folks, and are briefly contained in theſe verſes following, taken out of *Schola Salerni*.

Ten manner of things which engender melancholy.

Perſica, poma, pyra, & lac, caſeus & caro ſalſa,
Et caro ceruina, & leporina, bouina, caprina,
Atra hæc bile nocent, ſuntq́; infirmis inimica.

That is to ſay, Peaches, Apples, Peares, Milke, Cheeſe, Salt meates, Veniſon, Hares fleſh, Beeſe, Goats fleſh. All theſe breed melancholy, and are vnwholeſome for ſuch as be diſeaſed.

Of

Of Plummes Chap. 103.

PLummes are colde and moyſt in the ſecond degree. Though there be diuerſe ſortes of Plummes both of the garden and field, and of ſundry colours: yet the Damaſins are counted moſt wholſome: and being eaten before meates, they cole a hot ſtomacke, and ſoften the belly, as it is in *Schola Salerni*. *Cap.* 41.

Frigida ſunt, luxant, multum proſunt tibi pruna.

The Damaſin Plums are wont to be dried and preſerued as figs, and are called in Engliſh Prunes. Howbeit the Latine word *Prunum* ſignifieth any kind of plum: yea Sloes, and Bullaſe, which grow wilde. Our Damaſins in England be ſo ſmall, and ſo ſowre, that they will make no good Prunes. But our prunes are brought from beyond the Sea. The beſt are called Damaſke Prunes, becauſe they grow in a city of Syria called Damaſkus, as Galen noteth, and are brought out of Syria to Venice, and from thence to other parts of Europe. The nert in vertue to Damaſke Prunes, bee Spaniſh Prunes. They are vſed diuerſe waies in phiſicke, as in Sirupes, Electuaries, Conſerues, to loſe the belly, and to auoide choler. But for meates, though they nouriſh litle, they be chiefely vſed in Tartes, or ſtewed in water or in wine, and ſo, if they be eaten before meals, they diſpoſe a man to the ſtoole. I ſay before meales, becauſe we are wont to eate them after meales. And ſome (as I haue knowen) being coſtiue and vſing them after meales, purpoſely to make them ſoluble, haue miſſed of their purpoſe. Which errour may bee holpen by eating them before meate. For ſo ſaieth Matthiolus ſpeaking of Prunes ſtewed: Being eaten firſt, beſide that they are pleaſaunt, they looſe the belly. Whoſe iudgement I my ſelfe following hauing a cholericke ſtomacke, and a coſtiue belly, was woont ſometime to breake my faſt with a diſhe of

Damaſins.

What prunes are beſt. *Lib.* 2. *de ali. fa. cap.* 13.

Stewed prunes ſhold be eaten before meat to looſe the bellie.

Prunes stewed, contrary to the vse of other men, who commonly eate them last. I haue written the more of Prunes, because it is so common a dish at Oxford. As for Sloes and Bullase, they are more meete for swine then men.

Sloes and Bullase.

Of Cheries. Chap. 104.

Cherries be colde and moist in the first degree. They be diuerse in tast and commonly of two colours, eyther blacke or redde. The red Cheries if they be soure or sharpe, be more wholesome. And if they be eaten fresh and newly gathered, and fasting, or at the beginning of dinner, their nature is to scoure the stomacke, and to prouoke appetite (as saith Arnoldus) vpon *Schola Salerni*, whose authority I alledge, because peraduenture it may seeme strange to some, that I prescribe them to be eaten before dinner, whereas our common vse is to eate them after dinner. The vertues of cheries are briefly set down in the same Chapter as followeth.

Cheries should be eaten before meales. cap. 40.

Si Cerasum comedas, tibi confert grandia dona,
Expurgat stomachum, nucleus lapidem tibi tollit,
Hinc melior toto corpore sanguis inest.

That is to say, Cherries purge the stomacke, and the kernels of chery stones, eaten dry or made milke, breaketh the stone in the reines or bladder, and that which no fruite in a manner else doeth, the substaunce or meate of cheries, engendreth very good bloud, and comforteth and fatteth the body. But yet let no student be too bold hereupon, to take any surfette of Cheries, as I haue knowen some do, but alwaies to remember that golden lesson of Pythagoras. A measure is best in all things. And if you would eat Cheries or plummes, without all danger, then may you preserue them after this maner. Take a pint of fairs

The vertues of Cheries.

faire running water, halfe a pint of rose water, halfe a pound of sugar, seeth all together vpon a soft fire of coals, till the one halfe be consumed, then take it from the fire, and when it leaueth boyling, put therein your Cheries or plummes, if they be Cheries, cut off halfe the stalkes, and let your fruite be the like waight as of the Sugar. Set it againe on the fire and keepe it in the like heate, till they be soft, the space of an houre, if néede be Then put into it some cloues bruised, and when it is cold, keepe it in a glasse or gallipotte: the stronger the sirupe is with Sugar, the better it will continue. Some put to the sirupe, Cinnamon, Sanders, Nutmegges, Cloues, and a little Ginger. Seeth them not hastily for feare of much breaking. How to preserue cheries

Of Quinces. Chap. 105.

Quinces be cold in the first degrée, and dry in the beginning of the second. They are not vsed to be eaten raw, for so they are both vnpleasaunt and vnwholsome. And in my iudgement no better for a Students stomacke, then raw Bicke, but being rosted, stewed, or baked, and eaten after meales, they close and drawe the stomacke together and helpe digestion, and mollifie the belly, if they be abundantly taken. For this is Galen his rule. They which haue a weake stomacke, when they take any thing last after meate, which is binding, haue their bellies solluble. Wherefore Students hauing commonly weake stomackes, may (if they be costiue) ease themselues, by eating after meate something which doth binde and restraine the stomacke, as Galen telleth of one Protas a Rhetorician, on whom the like practise was proued. But Quinces may be otherwise vsed very wholsomely, as being made in conserue, or preserued in sirupe condite, or made in marmalade. And because the making of marmalade is a pretty conceite, and may per- *Lib. 2. de alim. fa. cap. 22.*

happes delight some painefull Student that will bee his owne Apothecary, partly to spare cost, and partly to be sure that it be rightly made, I will here set it downe as plainely as I can. Your Quinces being full ripe and very yellow, first pare them and take out the cores, then seeth them vntill they be tender and soft. That done beat them small in a wooden morter, then with some of the liquor wherein they were sodden, draw them through a streiner as you would doe a Tart, then set it ouer the fire to seeth softly, and in seething, strew in by little and little white Sugar made in powder the weight of the Quinces or more, as your taste shall tell you, stir it continually, and put thereto some pure Rose water or Damaske water, let it seeth on height, vntill it be well sodden. Which thing ye may know by taking some of it vpon a knife, and letting it cole. For if it be stiffe, then take it off and bore it, while it is warme, and set it in a warme and dry aire. And if you will not haue your marmalade so binding, you may put some ripe Apples of good verdure among your Quinces, when you boyle them with Sugar. The Apples must first be sodden or rosted, and then drawen through a course boulter, as a tart. After the same maner you may make marmalade of wardens, Peares, Apples, Medlars, Cheries, Strawberies, yea of Prunes or Damasins, or other plummes. First to boyle them vpon a soft fire with a little faire water, till they be soft, then to draw them as ye do a Tart, after to boile them againe with sufficient Sugar, to dashe them with sweet water and bore them.

Howto make marmalade of Quinces.

To make any kind of marmalades.

Of Grapes. Chap. 106.

GRapes be diuerse in taste, and so are they in quality, for sowre grapes are cold and moist, & sweet Grapes are hot and moist. The like is to be said of other sortes. All Grapes if they be eaten newly gathered doe trouble the

the belly, and fill the ſtomacke with winde. But if they be kept two or three daies after they be gathered, till the huske be somwhat allwaged, they nouriſh the better and are leſſe laratiue: neither do they inflate ſo much, as ſaith Arnoldus. Ripe Grapes and ſwæt do nouriſh much, and make one fat, as Galen prooueth by experience of thoſe which kæpe vineyards, who fæding two or three moneths vpon grapes and figs onely, become very groſſe. But the fleſhe ſo gotten ſone weareth away againe, becauſe it is not firme and faſt, but loſe and ouer-moiſt. And *Scho. Sal.* reckoneth Grapes that be ſwæte, for one of the twelue things that nouriſh and make fat. And well I wote, that who ſo eateth many of them, they wil make him fat with an R. You know what I meane. Grapes are vſed to bæ eaten after meate as other fruites, but Arnoldus ſaieth vpon the ſame Chapter, that if they be eaten vpon a full ſtomacke, they both be corrupted in the ſtomacke, and they corrupt other meate.

Lib. 2. de all. fa. cap. 9.

cap. 9.

Grapes make one fat with an R.

Of Raiſons. Chap. 107.

OF Grapes dryed through the heate of the Sun, are made Raiſons, which bee therefore named in Latine *vuæpaſſæ*, and they be hotte in the firſt degræ, and moiſt in the ſecond. Among vs in England they be of two ſorts, that is to ſay, great Raiſons and ſmall Raiſons, otherwiſe called Corans. The greateſt ſort are called Raiſons of the ſunne, the other are commonly to be had, and be much vſed in meates, and for that good cauſe, for beſide their pleaſauntneſſe in taſt, they doe make the ſtomacke firme and ſtrong, and doe prouoke appetite, and doe comfort weake bodies being eaten before meales. But ſome queſtion is made of Raiſons, whether they be binding or loſing, which Galen him ſelfe doth anſwere, where he ſaith, that Raiſons without kirnelles do open the breaſt and liuer, but eaten with the ſtones they

Whether Raiſons be binding or looſing.

Lib. 7. & 8. de com. medi. binde. Whose opinion Matth. confirmeth in these words: Raisons without kirnelles being so by nature, or made so by Art, if they be sweete, they loose the belly, wherefore they are good for stuffing of the breast, for the cough, hoarsenesse, and for griefes of the reynes and bladder. Beside this, Raysons are especially good for the liuer, and as it were by nature appropried to that part. And they concoct raw humours and withstand putrifaction, as Galen writeth, and for this purpose they may well be eaten fasting, the stones being first taken out. And for crudity or rawnesse of the stomacke, maister Eliot by his owne report neuer founde any thing better, than fine rubarbe chewed with Raisons of Corans, yet Raisons of Corans by the iudgement of Arnoldus, doe cause oppilations of the splene, though they be good for the breast and reines, and so saith *Schola Salerni*.

Lib. 5. Dios. cap. 4.

Raisons by nature are good for the Liuer.

Lib. 7. de comp. medi.

Cap. 42.

Passula non spleni, tussi valet, & bona reni.

But Rubarbe may be better eaten as I thinke with great Raysons. After the stones be taken out, putting thereto a litle Ginger, after which manner I was wont to vse Aloes.

Of Figges. Chap. 108.

FIgges, if they be new, are hotte and moyst. if they be old, they be hotte in the first degree, and dry in the second, if they be ripe they dot least harme of any fruites, or almost none. Yet being much eaten, they make ill bloud, whereof lice are engendred. By reason of their swæteneſſe, they annoy the liuer and spleene inflamed, and they fill the belly with winde, but by their quicke passage the winde is sone dissolued. In *Schola Salerni*, are set forth two operations of figges as followeth:

Cap. 43.

Vermiculos

Vermiculos veneremq́; facit, ſed cuilibet obſtat.

That is to ſay, figges breede lice, and ſtirre vp carnall luſt, if they be much eaten.

After Auicen, figges are beſt eaten faſting with nuts or almonds, for ſo they bréed better iuice in the body, and open and prepare the way for meate. And he more commendeth the eating of them with Nuttes than with almondes. But our vſe is to eate figges and almonds together, which (in my iudgement) is better. For ſo they may better cleanſe the breſt and lungs, which is a ſpeciall vertue that figs haue. And though we eat them commonly after other meates, or vpon faſting daies for want of other meates, yet as it appeareth by Galen, Phiſitians were wont to giue them before meate, with ginger or pepper, or powder of time, or Penitoyall, to ſuch as had oppilations of the liuer or ſplene, or had any hard congealed matter in the inner partes of the body, or any diſtillations or reumes falling into the breſt and ſtomack, for in all theſe caſes figges doe profite much, beſide that, they make the belly ſoluble, and doe cleanſe the reines of the backe. And one eaſie medicine I will ſet downe for the comfort of ſuch Students, as be ſhort winded, taken out of Matth. Two or three figges, ſteeped all night in Aqua vitæ, helpe ſuch as be ſhort winded, if they bee eaten in a morning faſting. Also in *Schola Salerni* it is ſhewed, that a plaiſter made of figges firſt ſodden in water, and a little vineger, and after beaten ſmall in a morter, are good for the ſwines euill, for kirnelles, for ſwellings, as appeareth in the verſes following:

Lib. 2. de ali. fa. cap. 8. Figges to be eaten before meales.

Li. 3 Dioſ. ca. 146. For a cough. *Cap. 43.*

For ſwelling in the necke.

Scrofa, tumor, glandes ficus cataplaſmate cedunt.

Of Almondes Chap. 109.

Almondes be hotte and moiſt in the firſt degrée. They doe extenuate and cleanſe without binding. Where-

Bitter Almonds.

Almond milke how to be made.

Cawdels of Almonds.

Almond butter.

To blanch Almonds.

Diuerse sorts of Almond milke.

fore they purge the brest and lungs, and be good to be eaten with figges, of such as be short winded. As for bitter almonds I omit, because they are not to be eate, though in medicines they be of great vertue. Of swéet Almondes is made by skill of Cookes, Almond milke, a very temperate meate in hot diseases. Also cawdels of Almonds, both comfortable to the principall parts of the body, and procuring slæpe. Also Almond butter very delicate and good for a stuffed breast. The making of which things, I referre to cunning Cookes, or to the learned Phisitian, who is or ought to be a perfect Cooke in many pointes. Yet because all students be not of ability to haue a cooke, or a Phisitian at their pleasure, I will set downe an easie way, which I was wont to vse my selfe in making of Almond Milke. Take a pottle of faire water, boyle in it two handfulles of Violet leaues, or if you list, one handfull of Violets, and an other of Strawbery leaues, or the like quantity of Endine and Succory, or other cooling herbes, take also an Ounce of good licorice, cut in thinne slices, if you would make it for fleume, let the herbs and licorice boile in the water leysurely, vntill halfe be wasted, then straine it, and let the liquor coole. Then take a quarter of a pound of Almondes, and blanche them, that is to say, put them into water boyling hoat, and let them slæpe therein a while, then get off the huskes as you shale Nuts, that done, poune them small in a morter of marble (if you haue it) vntill they ware moist, then put the Almondes into the liquor, and stirre and blende both together with a spoone, after that draw the liquor and all through a strainer, pressing the Almondes well with the backe of a spoone. And of that which is strained, when you will occupy more or lesse, you may put in sugar and set it ouer the fire vntill it boile, then take it off and vse it as please you. Some draw their Almonds after they be blanched and strained, with faire water onely, making it neither too thicke nor too thinne, which way

also

also is good: or to draw them with any distilled water, as Rose water, Endiue, or Succory water. As for Almond cawdels are made with ale streined with Almonds blanched and brayed as before, then lightly boyled and spiced with Nutmeg and Sugar, as before is sayd, or otherwise as pleaseth the party. Cawdels of Almonds how they be made.

Of Dates. Chap. 110.

DAtes new gathered are hot and moist in the first degrée, but if they be olde, they be hotte and dry in the first degrée. Dates being much eaten and not well digested, annoy the head, and cause gnawing in the stomacke, and make grosse iuice, and sometime cause obstructions or stoppings in the liuer and splene: wherefore they are not wholesome for Students. Yet they are commonly vsed at delicate feastes, to set foorth other meates, and are counted restorative. But their chiefe vertue is, that if they be well digested, and temperately vsed, they nourish and make the flesh firme, and binde the belly. And for this last property, they are much vsed in medicines, when it is requisite to bind and restraine, and so saith Dioscor. Decoction of Dates being drunke or gargarized, doth greatly binde. Good therefore in any laske or wast in man or woman. And for that purpose they may be vsed, sodden in Milk or in Muskadine. Yea the very stones of Dates being beaten to powder, and vsed together with *Sanguis Draconis*, in Malpis or red wine, is passing good in the sayde cases, as by experience I haue often proued. Galen. *Lib. 2. de Alifa. cap. 26.* *Lib. 1. Ca. 126.* For any lask or wast.

Of Pomegranates. Chap. 111.

POmegranates be of good iuice and profitable to the stomacke, especially they which are sweete. But in hot

feuers, they that are sowre bee more expedient and wholesome, for then the sweete doe incend heate, and puffe vp the stomacke. They are found by experience to be very comfortable and restorative in long sickenesse, and especially they are good in any consumption or flure. Because as Galen saieth, all Pomegranates are binding. In so much that the very pill of a Pomegranate, being made into powder and drunk in red wine or Raysins, together with a little Cinnamon, is a singular remedy for any laske or flure, as I haue often proued. Yet Matthiolus prescribeth the whole Pomegranate to be vsed as followeth. Pomegranate being put whole into an earthen pot, and close couered, baked in an ouen, after that beaten to powder, and drunke in red wine, is a present remedy for a laske or fluxe, if halfe a dramme be taken at a time. And as for the kirnelles of sowre Pomegranates, he writeth in the same place, that the stones of them being made in powder, the quantity of an onuce with a dramme of frankensence, helpeth any fluxe of the belly, if two drammes thereof be taken daily in redde rose water.

Lib. 8. Simp.

A good medicine for a laske.

Lib. 1. Dios. cap. 127.

For a wast in a man or woman.

Of Medlars. Chap. 112.

Medlars are colde and dry in the second degrée, they streine or binde the stomacke, and therefore they are good after meales, especially for such as be ouer laratiue, being much eaten they engender melancholy, and be rather meate than medicine, as Galen saith. Yet of the stones or kirnels of Medlars, may be made a very good medicine for the stone, as Matth. writeth. The stones of Medlars made in powder, driueth out the stone of the reines, if you take a spoonefull thereof in white wine, wherein the rootes of persely haue bene boiled.

Lib. 2. de Ali. fa. cap. 25.

Lib. 1. Dios. cap. 133.

A good medicine for the stone.

Of

Of Seruices. Chap. 113.

Seruices are much of the nature of Medlars, sauing that they are not so binding. Yet they are more pleasant in eating. They are likewise to be eaten after meat, to constraine and close vp the stomacke. They are plentifull about Orford. They be eaten to binde the belly, as saith Dioscorides. *Lib. 1. cap. 136*

Of Berberies. Chap. 114.

Berberies are cold and moist in the second degrée. Because of their sowrenesse they are not vsed to be eaten alone, but made in Conserua, or else put in other meates. Conserua of Berberies is very good for a hotte stomacke, or a hot liuer, to prouoke appetite, to restraine vomit, as I haue often proued in hotte diseases. It may be made in this manner: Take of Berberies a pinte full, cleane washed and picked from the stalkes, let them seeth leysurely in a quart of water, or more, vntill they be soft, then powre out the water, & draw them through a strainer, as you do Prunes, then take all that is strained and put to it three times so much sugar, and let them seeth together vntill the Sugar bee incorporate with the Berberies, then take it off and put it in a glasse or gallipotte. Also this experiment I will disclose in the behalfe of Students, that the inner rinde or barke of Berbery tree, being layd in Ale or white wine close couered and drunke the next morning after, is a sufficient medicine to cure the yellow Jaundise, if it be vsed foure or fiue times fasting in a morning, abstaining two houres after it. And if any list to preserue Berberies whole, for a banquetting dishe, they must be vsed as I haue declared before of Cherries. And if you would keepe them all the yeare for sawcing of other meates, then take them

The vertues of conserua of barberies, and how it is to be made.

For the yellow landise.

How to keep Berberies all the yeare.

and picke the leaues cleane from them, and put them in a potte of earth, and fill the pot full of veriuice, or couer them ouer with salt, and take them out as you shall occupy them.

Of Oliues. Chap. 115.

OLiues if they be ripe or temperatly hote, they which be greene are cold and dry. They are brought into England from Spain being preserued in salt liquor and are vsed as a sauce, and so they do not onely stir vp appetite, but also strengthen the stomacke, and being eaten with vineger they lose the belly. Of oliues are made our sallet oile, and that which is commonly called oile Oliue, the mother or ground of many other oyles, and is most properly called by the name of oile, as Galen writeth, wherewith, as Matthiolus reporteth, may be made a very good medicine to ease the paine of the backe and stone. Which I will recite for the behalfe of students. Oile Oliue, being drunke with little quantity of Malmesey, or receiued in a clister, doth ease the paine of the chollicke and stone maruellously. And this commodity I note in this medicine, that it may be receiued at both endes, or the one or the other, as best shall like my brother. The sallet oile which is in deede the purest oile oline, is wholsome to be eaten with sops of white bread, & is like in operation to butter, yet somedeale stronger in losing. And this proofe I haue of it, that if you would procure an easie vomit, & without all danger, to clense the stomacke and inward parts, take but foure spoonefuls of sacke or white wine, and as many of sallet oile, and mixe both together and warme it, & drinke it, and you shall haue the effect.

Lib. 6. Simp. Lib. 3. Dios. cap. 31.

A good medicine for the cholicke and stone.

Sallet oile, & the operation thereof.

Sack & sallet oile to procure a vomit

Of Orenges. Chap. 116.

ORenges are not wholly of one temperature, for the rinde is hot in the first degree, and dry in the second, the

the iuice of them is colde in the ſecond degrée and dry in the firſt. They are colder and hotter as they are in ſowrenesſe or ſwéetneſſe. For the ſowrer the iuice is, the colder it is, and the ſweéter, the more hotte. With the iuice of Orenges is made a ſirupe, and a conſerua very good and comfortable in hot feuers, and for one that hath a hot ſtomacke. Alſo with the iuice, putting to a little powder of Pintes, Sugar, and Cinnamon, may be made a very good ſauce for a weake ſtomacke to prouoke appetite. The rindes are preſerued condite in Sugar, and ſo are the flowers of the Orenge trée. Either of them being taken in a litle quantity, do greatly comfort a féeble ſtomacke. The ſubſtance of the orenge is vſed to be eaten raw with roſted fleſh, as a ſauce, yet Matth. doth not commend it, becauſe raw things be not eaſily digeſted, and breede ill iuice. But Lady Gula hath not only commended them to be eaten with meats, but alſo deuiſed a banquetting diſh to be made with ſliced Orenges, and Sugar caſt vppon them.

Lib. 1. Dioſ. cap. 131.

Of Limons. Chap. 117.

Limons are like in nature to Orenges, ſauing that as they are ſowrer, ſo are they colder. Neither is the pill of them bitter as the pill of an Orenge, but may bée eaten together with the ſubſtance, though it be of harder digeſtion. Of the iuice is made both ſirupe and conſerue, and the whole Limon is preſerued condite with Sugar. Yea the iuice of a Limon is very good againſt the ſtone, for ſo ſaith *Matthiolus*. The iuice of Limons drunke in white wine, driueth out the ſtone wonderfully. Wherefore a cup of Rhenish or White wine, with a Limon ſliced and ſugar, is a pleaſant medicine nert a mans heart in a morning. And I would euery good Student might be hurt ſo thrise in a weéke.

Lib. 1. Dioſ. cap. 131.

An eaſie medicine for the ſtone.

Of Hasill Nuts and Filberds. Chap. 119.

Hasill Nuts be very vnwholesome.

HAsill Nuts be hotte and dry in the first degrée they be hard of digestion, they fill the stomacke and belly with winde, they encline one to vomitte, and as experience prooueth, they stuffe the breast full of fleume and cause a cough. Wherefore I aduise all Students not to vse them much, especially after they be dry, for the dry Nuttes are worse then the new and moist, because they are more dry and oylie, by reason whereof they turne soone to choler, and engender head ach. Yet if any be come of a Squirrels kinde, and loueth well to eate old Nuts, let him eate Raysons together with them. For Raisons through their moisture will qualifie the drinesse of the Nuts, as *Schola Salerni* teacheth. Cap. 42.

Sumere sic est mos nucibus sociando racemos.

Cap. 38. Yet in an other place dry Nuts are commended to be eaten after fish in stéede of cheese, saying:

Post pisces, nuces, post carnes caseus adsit.

After fish Nuts, after flesh Cheese.

Because Nuts by reason of their drinesse, let the engendring of fleume that is wont to come of fishe. But otherwise Nuttes are discommended as in the verse following:

Vnica nux prodest, nocet altera, tertia mors est.

Filberds.

Meaning that the Nutmeg is wholesome, the Hasill Nut hurtfull, and the Nut which the Arabians call *Nux Metel* is venemous. Filberds are of much like nature, sauing that they are more pleasaunt in eating, longer in

in forme, thinner in shale, and soner ripe. Matth. setteth down a medicine to be made of nut shales in this maner: Nut shales being made in powder, and two drams thereof being drunke in red wine, doth stay a laske. *Lib. 1. Dios. cap. 142.* A medicine of nutshales, for a laske.

Of Wallenuts. Chap. 128.

WAlnuts be hote and drie in the second degrée. If the pilles be taken off, they are thought to be good for the stomacke, and somewhat losing the belly, and mixt with sugar, they do nourish temperately. They are reckoned in *Scho. Sal.* for one of those fire things which are good against poyson. *Cap. 13.*

Allia, Ruta, Pyra, & Raphanus cum Theriaca Nux,
Hæc sunt antidotum contra mortale venenum.

That is to say, Garlicke, Rue, Peares, Radish, Treacle, Walnuts, are good against poyson.

And true it is, that drie Walnuts, and Rewe, & Figs and salt, were king Mithridates medicine against venim, which after he had long vsed, when he sought to dispatch himselfe with poyson, he could not. And no maruell, for the water of græne Walnuts taken about Midsomer, being drunke two or three ounces, coleth and resisteth the pestilence. And the water of the vtter huskes of walnuts being not rotten, distilled in September, is giuen to drinke against the pestilence with a litle vineger as a certaine experiment. King Mithridates medicine against poyson. A sure medicine against the pestiléce taken out of Euonimus.

Of Chestnuts. Chap. 129.

CHestnuts are commẽded of Galen of all wild fruits, to yéld the best nourishment. Yet elsewhere he saith, that whether they be rosted, fryed or boyled, they be hurtfull: but much more if they be eaten raw. But if any man desire to eate them, let him first pricke them through the huske with a knife, and then rost them vnder *Lib. 2 de Ali. fa. cap. 38.*

the embers or hote ashes. And if they be eaten with hony fasting, they will helpe a man of the cough. But their chiefe force is in binding the belly. For so saith Matthio. Li. 1. Dios. ca. 122. Chestnuts doe greatly binde, both the fluxe of the stomacke, and belly, especially if they be eaten dry: they are good also for spitting of bleud. Acornes of an Oke-tree are like in operation, which being likewise rosted vnder ashes, and eaten, will some stay the laske, as I haue learned of an olde woman, which therewith did great cures in the flure. For a laske or fluxe.

Of spices, which because they are for the most part fruits of certaine trees growing out of this realme, and much vsed in meate and drinke among vs, I haue here annexed to the treatise of fruites.

Of Pepper. Chap. 122.

Cap. 75. Three sortes of Pepper. Lib. 8. Simp. PEpper after Arnoldus vpon *Schola Salerni*, is hot and dry in the fourth degree. There be three sorts of pepper, that is blacke, white, and long Pepper, all growing vpon a tree, as Galen reporteth. And that is white Pepper which is gathered very greene and moist. And that long Pepper, which is a litle dried, but not perfectly ripe. And that blacke Pepper which is gathered full ripe. But the Spaniards and Portingals which haue trauelled the East and West Indies, report the blacke pepper to grow vpon long Bushes, and the long Pepper to be the blowings of a certaine tree, much like those blossomes which the Hasill trees bring forth at the fall of their leaues. But the operation of al sorts of Pepper differ litle, though the white Pepper be the best for the stomacke, as Galen writeth: for all kinds of Pepper generally do heat the body, contrary to the vulgar opinion, which is, that Pepper is cold in operation. But who so receiueth it into the body, shall feele it hotte in operation, for through the heat and drinesse that it hath, it dissolueth flemme and winde, it helpeth

Lib. 4. de Sa. Iuen. The vulgar opinion of pepper disproued.

helpeth digeſtion, expulſeth vrine, and auaileth againſt diſeaſes of the breſt proceeding of colde. All which properties are briefely and pithily ſet forth in *Schola Salerni.*

Quod piper eſt nigrum non eſt diſſoluere pigrum.
Phlegma purgabit, digeſtiuamq́, iuuabit.
Leucopiper ſtomacho prodeſt, tuſſiq́, doloriq́
Vtile, prauemet motum febriq́ rigorem.

In which verſes the chiefe commendation is giuen to the white Pepper, and that it hath fiue vertues. Firſt to comfort the ſtomack. Secondly to helpe the cough. Thirdly, to helpe the chollicke or any paine comming of wind. Fourthly to withſtand the cauſes of a colde feuer being giuen before the fit. Fifthly to eaſe the ſhaking of feuers. All which properties notwithſtanding may bee aſcribed to the other kinds of Pepper. For which cauſes there is an excellent confection made of all three Peppers, and is therefore called *Diatrion piperion*, paſſing good for a colde and windy ſtomack, and may be taken at any time of the day. And ſuch as haue not that confection, may take a few cornes of blacke pepper groſſe beaten, in a draught of ale faſting, or take a litle of the powder of any of the three ſorts together with meate, for nothing is better for wind and fleume. *Diatrion piperion.*

Of Cloues. Chap. 123.

CLoues are hotte and dry almoſt in the third degree. They haue vertue to comfort the ſinewes, alſo to conſume and diſſolue ſuperfluous humours, they are good for the ſtomack, liuer and heart, they helpe digeſtion, and ſtay a laske. And beeing ſodden whole in milke, or made in powder, and ſo taken in milke, they comfort the debility of nature, and ſtirre vppe Venus. Beſides this they are ſundry wayes vſed, both in meates

and medicines, & do giue a swéet sauor to distilled waters & powder, no spice is of more force. They are the fruite of a certaine trée growing in the East Indies.

Of Maces. Chap. 124.

Maces be hote in the second degree, and are drie in the third. They are founde growing close about the Nutmeggee, couering it as it were an huske. they are to the stomacke verie commodious and restoratiue, being in meates. And for this purpose they are boyled whole in brothes or coleises, or milke. Beside that they be verie good to be drunke against spitting of bloud, and bloudie fluxes, and excelliue Laxes and the Collicke.

Of Nutmegges. Chap. 125.

Nutmegges be hote & drie in the second degrée. They are the fruites of a trée in India, like vnto the Peach trée. they strengthen the stomacke and Liuer, they abate the Splæne, they prouoke vrine, they stay the Laske, and breake wind. And that which is best for Students they make the mouth to sauor well, they comfort the braine, the sight, the liuer, the splæne, and specially the mouth of the stomack, Yea as I haue proued in many that had weake heades, being taken last at night in a Caudell of Almonds or Hempsæde, they procure slæpe. And in my iudgement it is the best spice for students of al other And I would aduise them to grate often of it into their drink, and if they can get Nutmegges condite, which must be had of the Apothecaries, that they would haue alwayes by them halfe a pound or more to take at their pleasure.

Nutmegges is the best spice for Students.

Of Ginger. Chap. 126.

Lib. 4. de fac. uen.

Ginger, is hote in the second degree, and drie in the first. It is the rot of a certaine herbe, as Galen writeth

teth. It heateth the ſtomacke, and helpeth digeſtion, and it is good for the ſight. For this experience I haue of ginger, that a peny-waight thereof together with three-peny waight of white ſugar, both made very ſmall in powder and ſerced through Lawne or a fine boulter cloth, and put into the eye, hath within ſhort time worne away a fleume growne ouer the eye. Alſo with two ounces of ſugar, a quarter of an ounce of ginger, and halfe a quarter of an ounce of cinamon, all beaten ſmall into powder, you may make a verie good blanch powder, to ſtrew vpon roſted apples, quinces, or wardens, or to ſawce a henne. But the ginger which is called Greene-ginger, or ginger condite, is better for ſtudents: for being well made, if it be eaten in the morning faſting, it comforteth much the ſtomach and head, & quickeneth remembrance, and is very good for the cough.

A certaine experiment to take away a fleume or pearle from the eye.

Blanch powder.

Greene Ginger.

Of Cinamon. Chap. 127.

CInamon is hote and drie in the third degree. That which we haue is the barke or rinde of a certaine tree growing in the Indies, and is the right Caſſia, as Math. thinketh. The vſe thereof is great aſwell in meates as in medicines, and found to be verie comfortable to the ſtomacke, and principall parts of the bodie, inſomuch that I haue read in an old author of Phiſicke, this meeter following.

Lib. 1. Dioſc. 13.

Cur moriatur homo, qui ſumit de Cinamomo?

There is made a water with Cinamon very good for many purpoſes in this manner. Take a pound of good Cinamon and beate it groſſe, then take a pottle of perfect roſe water and as much of good wine, ſacke or canary wine, or elſe take a gallond of the wine only without roſe water, ſteep all together cloſe couered in ſome cleane veſſell the ſpace of foure and twentie houres, then ſtill it in a limbeck. You may keepe of that which commeth firſt

An excellent Cinamon water.

if you liſt by it ſelfe about a pinte, for the later will be weaker. Some put a pound of ſugar Candy to ſteepe with the Cinnamon, and ſo they make it very pleaſant. And I haue proued the beſt way to be, take a gallon of ſacke, a pound of Cinnamon groſſe beaten, and a pound of Sugar Candy, and to ſteepe all together and ſo diſtill them. This water hath innumerable vertues, but eſpecially to reſtore and preſerue the debility of nature. And as Matth. ſaith in the Chapter aforeſaide, hee helpeth and ſtrengtheneth the liuer the ſplene, the braine and ſinewes. Wherefore I reckon it a great treaſure for a Student to haue by him in his cloſet to take now and then a ſpoonful.

Of Graines. Chap. 128.

GRaines are hotte and dry in the third degree. They are good for a cold ſtomacke, and are much like in operation to Pepper. Olde folkes vſe them oft in their drinke, either for ſome ſpeciall property, or elſe becauſe they are better cheape than other ſpices. Doctor Boord in his Dietary ſaith it is a good ſpice for women.

Of Sugar. Chap. 129.

VNto this treatiſe of ſpices, Sugar may be added, becauſe it is commonly ioyned with ſpices, both in meates and medicines. It is the iuice of certaine canes, or reedes, which growe moſt plentifully in the Ilandes of Madera, Sicilia, Cyprus, Rhodus, and Candy. It is made by art in boyling of the Canes, much like as they make their white ſalt at the Witches in Cheſhire. Sugar is not ſo ſwéete as hony, nor ſo hotte and therefore cauſeth not ſo great thirſt. It may be giuen in Agues as Galen affirmeth, becauſe it doth not enflame the body as hony doeth. And this I can ſay of experience, that Sugar agréeth with all ages and all complexions, but hony contrari-

Lib. 8. cap. 4. Meth. medem. Sugar and hony compared together in wholſomnes.

contrariwise annoieth many, especially those that be cholericke or full of winde in their bodies: yet I grant that hony is very wholesome to some, especially our English hony if it be pure and vnmixt, for in my iudgement it is comparable with hony of Athens, which was in Galens time most commended. And hony is the more wholsome, if it be clarified: that is to say, a little water being put to it, gently boyled, and scummed while any froth ariseth. For by this meanes (as Galen sheweth) wee shall take away the tartnesse of hony, and make it more fit for concoction. And if you would know briefly for whom hony is wholesome and for whom not wholesome, Galen in the end of the foresayde Chapter declareth in these words: It is good for old folks, and for such as be of cold complexion, but in lusty youth, and in them which bee hotte of nature, it turneth into choler. And this is the reason why honye agreeth with some natures and not with others. Wherefore Sugar is generally more wholesome then hony is. And although it be not so strong in operation against fleum as hony, yet it purgeth fleum well. And for that purpose, some vse to drinke white sugar and water brewed together and thereby haue found great ease. And if a branch or two of Rosemary be put to it in brewing, it will be much the better. Yet white Sugar is not so good for fleum, as that which is called sugar Candy, whether it be white or browne, for both sorts are exceeding good in this case. And the ginger which is named Ginger Condite is passing good both for to digest fleume, and to comfort the stomacke and head, and is to be vsed of students, that be much cumbred with fleume.

How to clarifie hony.

Lib. 3. de ali. fa. cap. 39.

For whom hony is wholesome and for whom not wholsome.

Sugar & water, good to cleare the brest and stomacke of fleume.

Sugar candy

Ginger condite.

Of Biefe. Chap. 103.

NOw that I haue spoken sufficiently of corne, Herbs and Fruites, it remaineth that I prosecute the third

and laſt part of my diuiſion before ſet downe, which is touching liuing and ſenſible creatures, and their partes pertaining to diet. And becauſe Beife of all fleſh is moſt vſuall among Engliſh men, I will firſt entreate thereof. I need not to ſhew how plentifull it is through-out this land before all other countries, and how neceſſarie it is both by ſea, for the victualling of Shippes: and by land for good houſekeeping, inſomuch that no man of honour, or worſhippe can be ſayde to haue good prouiſion for hoſpitalitie, vnleſſe there be good ſtore of Beife in readineſſe. And how well it doth agree with the nature of Engliſhmen, the common conſent of all our nation doth ſufficiently proue. Yea that it bringeth more ſtrong nouriſhment than other meates, may plainely be perceiued, by the difference of ſtrength in thoſe that commonly feed of Beife, and them that are fedde with other fine meates. Notwithſtanding, Galen affirmeth that Beife maketh groſſe bloud, and engendreth melancholy, eſpecially if it be much eaten, and if ſuch as do eate of it be of melancholy complexion, for in thoſe (ſayth he) it breedeth melancholy diſeaſes, as Cankers, Scabbes, Lepzie, Feauers Quartaines, and ſuch like. And Iſaak Iudæus is of the ſame iudgement. For which cauſe, *Schola Salerni* reckoneth Beife among thoſe ten ſorts of meates, that engender melancholy, and be vnwholſome for ſicke folks. The verſes are mentioned before in the Chapter of Peaches.

Bicfe & the commoditie thereof.

Lib. 3. de Alim. fa. chap. 1

Bicfe is a melancholy meate.

Par 4. de dietis vniuerſalibus. cap. 7.

But all theſe authors (in mine opinion) haue erred, in that, they make the Beife of all countries alike. For had they eaten of the Beife of England, or if they had dwelt in this our climate, which through coldneſſe (*Ex antiperiſtaſi*) doeth fortifie digeſtion, and therefore requireth ſtronger nouriſhment, I ſuppoſe they woulde haue iudged otherwiſe. Yet do I not thinke it wholſome for ſicke folkes, but for thoſe that be luſtie and ſtrong. Or elſe we may ſay that theſe famous phiſitions ment of old Beife, or verie ſalt Beife. For there is great difference

Great difference of beife.

of

of Biefe touching age, for young Biefe is tender & pleaſant in eating, and old Biefe is more tough and vnſauorie. Againe Ore Biefe is better than Bull Biefe, except it be for thoſe that would loke big. And cowbiefe if it be young, (as Iriſh men thinke) is better then both. But by maſter Eliots iudgement, Ore-biefe not exceeding the age of foure yeares is beſt of all. As for Veale, is very greatly commended in *Scho. Sal.* becauſe it doth nouriſh much. for ſo they ſay

Veale. *Cap.* 28.

Sunt nutritiua multùm carnes vituline. *Lib.* 3. *de Ali. fa. cap.* 7.

Whoſe iudgement Galen approueth, where he ſaith, that the fleſh of a ſucking calfe, of fiue or eight weekes olde, being roaſted doth nouriſh much, and is eaſily digeſted. But our vſe is to kill calues at three weekes or a moneth old, at which time they muſt needs be full of ſuperfluous moiſture: yet that ſuperfluitie is verie well abated by roſting. Therefore veale is better roſted then ſodden. And it ſhould be rather a litle ouer roſted than vnder. For this is a generall rule in Philoſophie and Phiſicke, that meat roſted is drier than boiled, which is confirmed by Galen in theſe words. Roſted meates or fryed meates giue dry nouriſhment to the bodie: but boyled meates are more moyſt. As for ſalt Biefe which is much vſed in ſome places in England, whether it be kept in brine, or hanged vp in the ſmoke, called Martilmas biefe, becauſe it is commonly killed about that time of the yeare, is in the verſes before alleadged out of *Scho. Sal.* reckoned vnwholeſome, and to breed groſſe and melancholie blood. And as I haue often proued in my ſelfe, is very hard of digeſtion. Yet Biefe light powdred is more wholeſome than freſh biefe. Becauſe by the ſalt it is purified & made more ſauourie. And thus much I knowe that in cholericke ſtomackes, as it is commonly in youth, biefe is more conuenient than chickens, and other like fine meates. Becauſe fine meates in hote ſtomackes, be as it were ouerboiled, when the groſſer are but duely concocted. The god or-

Roſted meat is drier than boyled.

Lib. 3. *de Ali. fa. cap.* 2.

Saltbeife.

dering of bieſe and other victuals I referre to good cooks.

Of Mutton. Chap. 131.

Lib. 3. de Ali. fa. cap. 1.

Mutton is commended of the moſt part of Phiſitions ſaue Galen, who ſaith that it maketh ill iuice, for ſo he writeth of lambe and mutton ioyntly. Lambe is very moiſt and flegmaticke, and mutton is full of excrements and maketh ill bloud. But how much Galen is deceiued if he ſpake generally of the mutton of all countries, experience prooueth here in this Realme, for if it be young, and of a wether, it is a right temperate meate, and maketh good iuyce. And therefore it is vſed more than anie other meate, both in ſickneſſe and in health. Yet is it not like good in all places in England. For the ſhæpe which beareth the fineſt woll, is not the ſweeteſt in eating, nor the moſt tender. But as Galen ſpeaketh of all kindes of fleſh, ſo of mutton. The fleſh of beaſtes that be gelded is better than of others, and old fleſh is worſt, both for concoction, and breeding of good bloud, and for nouriſhing. Wherefore, Rammes mutton I leaue vnto thoſe that would be rammiſh, and old mutton to butchers that want teeth. As for Lambe is moyſt and flegmaticke, and not conuenient for aged men, or for them which haue in their ſtomackes much fleume, except it be verie drie roſted. But mutton contrarie to beafe, ſhould be rather vnder roſted than ouer. For it is ſeldome ſeene that any man hath taken harme by eating raw mutton, ſo light & wholeſome it is in digeſtion.

Galé diſproued concerning mutton.

The beſt mutton.

Lambs fleſh.

Of Swines fleſh. Chap. 132.

Lib. 3 de Ali. fa. cap. 1.

Swines fleſh is moſt commended of Galen aboue all kinds of fleſh in nouriſhing the bodie, ſo it be not of an old ſwine, and that it be well digeſted of him that eateth it. And that it giueth more ſtedfaſt and ſtrong nouriſhment

ment than other meats, he proueth by experience of great wrastlers, who if they eate like quantity of any other meat, and withall vse like exercise, shall feele themselues the next day following more weak than they were, when they fed on Porke. Moreouer the flesh of swine hath such likenesse vnto mans flesh, both in sauour and tast, that some hath eaten mans flesh in stead of porke. Yea swines bloud & mans bloud be so like in euerie thing, that hardly they can be discerned. And the inward partes of a swine (as is proued by Anatomie) be verie like to the inward partes of a man. But notwithstanding this similitude and strong nourishment, yet I thinke swines flesh no good meat for Students, and such as haue weake stomackes, to be commonly vsed. For as that worthie Arabian Rhasis writeth. Grosse meate is good for them which vse much exercise, but fine and tender meate is best for them which rest and labour not. So then it followeth that swines flesh is good and wholesome for their bodies that be young, whole, strong, occupied in labour, and not disposed to oppilations, and also for them that desire to be fat. But for students, that flesh is better which is temperate of complexion, easie of digestion, and ingendreth good bloud. Neither is all swines flesh so commendable, but that which is young, and best of a yeare or two olde. Also the flesh of a wilde swine is better than of a tame, because (as Galen sayeth,) The flesh of swine fedde at home, is more full of superfluous moisture, for want of motion: besides, they liue in a more grosse aire than those that liue wilde. But our vse here in England is for the more part to breede our swine at home, except it be for the time of mast falling, for then they fede abroade in the woodes, which kinde of feeding in my iudgement is the most wholesome. Wherefore Brawne, which is of a Boare long fedde in a stye, can in no wise be wholesome meate, although it be young. For beside that it is hard of digestion (as common experience

Swines flesh in many points like to mans flesh.

Lib. 3. cap. 9 ad Almans.

Lib. 3. de Alim. fac. cap. 13.

Wilde swine better than tame.

Brawne.

proueth) it muſt nedes breed ill iuyce in the bodie, conſidering the want of motion and groſſe feeding thereof, for which cauſe we vſe commonly to drink ſtrong wine with Brawne, to helpe digeſtion. And we eate it before other meats: that it may lye loweſt in the ſtomak where digeſtion is ſtrongeſt, and we eate it in the cold time of the yeare, when we are beſt able to digeſt ſtrong meates, as Hippo. ſayeth, In the winter and at the ſpring, our ſtomacks be hotteſt, & our ſleepe longeſt. Which vſe of England is confirmed in *Schola Salerni*, on this wiſe.

Aphoriſ. Cap. 5.

Eſt caro porcina ſine vino peior ouina,
Si tribuis vina, tunc eſt cibus & medicina.

That is to ſay, porke without wine, is not ſo holſome as mutton: but wine drunke withall, it nouriſheth beſt, and is medicinable.

Which is to be vnderſtood, (as Arnoldus affirmeth in his commentarie vpon the ſame,) eſpecially of roaſted pigges and brawne. For young pigges commonly called roſting pigges, though they be commonly eaten, and accounted light meate, yet they are not verie wholſome, by reaſon of their ouermuch moyſture, and they breed in our bodies much ſuperfluous humours, wherefore they nede good wine as well as brawne, the one becauſe it is ouer hard and groſſe, the other becauſe it is ouer moiſt & ſlimy. But Philicke teacheth the cooke, that fleſh which is enclined to drineſſe ſhould be ſodden: and the fleſh which is enclined to moiſture ſhould be well roſted. Wherefore porke, pigge, veale and lambe, is better roſted and boyled. Yet if a man be coſtiue, and would faine be ſoluble, let him make potage with freſh porke, and none other herbe but Mercurie, and by eating thereof (as I haue often proued) he ſhalbe eaſily loſed. As for bacon, it is in no wiſe commended as wholeſome, eſpecially for ſtudents, or ſuch as haue feeble ſtomacks. But for labouring men it

Roſting pigs.

What fleſh ſhould be boyled, and what roſted.

Potage to make one ſoluble.

Bacon.

it is conuenient according to that Latine prouerb, grosse meate for grosse men. For the countrie woman, when her sicke husband would eate no fat bacon, thought hee was past all eating: for when the phisition aduised her to dresse him a chicken, what Maister Doctor (sayd she) do you thinke he will eate a chicken, when as he wil eate no bacon as yealowe as the gold noble? And indeed in such kind of men, it forceth not much how wholesome meate be, so it fill the belly and keepe strength. For as the Poet Virgill writeth, Great labour ouercommeth all things. Yet a gammond of bacon well dressed is a good shoing horne to pull downe a cup of wine. But all sortes of swines flesh were, and are abhominable to the Iewes, because it was forbidden by GOD to be eaten of them, as being vncleane. In so much that seuen brethren and their mother were most cruelly put to death, because they would not eate swines flesh. But it is lawfull for the faithfull to eate any kind of meat. And though swine be vncleane beastes, yet their flesh maketh cleane nourishment as Galen sayeth.

A gammond of bacon.

Leuit. chap. 11. verse 7.

Mach. 2. 7. cap

Act. 10. 15.

Rom. 14. 2. 3. 14.

Of Goates flesh. Chap. 133.

GOates flesh either of male or female, is dispraised of Galen. Because, beside that it breedeth ill bloud, it is tarte. Yet Kidde is commended of him next vnto porke. But Auicen and the sect of the Arabians, doe prefere Kids flesh before all other flesh, because it is more temperate, and breedeth pure bloud: as being in a meane betweene hote and colde, subtill and grosse. So that it can cause none inflammation nor repletion: and is therfore a good meat for those that haue weake stomacks, and vse meane exercise. But it is not conuenient for laborers, because great labours would soone resolue the iuice engendred thereof. Isaack Iudæus maketh foure differences in age, aswell of Goats as of other kindes of beasts.

Lib. 3. de alim. fa. Cap. 1.

Kydde.

Par. 4. de animalibus.

The difference of beasts concerning age.

That is to say, Sucking in youth, in middle age, in olde age: but he most commendeth sucking kids. For this rule is generall that flesh of a drie complexion, is better nere calving time than farther from it. Wherefore kids and calues be better than goates and oxen, because their drinesse is abated with the moisture of their youngnesse. But flesh of beastes of moyst complexion, is better and more wholesome in age than in youth, for a great parte of their ouermuch moisture is dryed away as they do encrease in age: wherfore, wethers of a yeare old are lesse clammie, and more wholesome than sucking lambs. And likewise porkes of a yeare or two olde, are better than young pigges. But generally all Beastes, and Birdes that be of the fourth age, before mentioned, that is *decrepiti*, are tough and vnwholesome. For most true is that English prouerbe: Young flesh and old fish doth men best feed: Againe generally, The gelded are best.

Of Hare. Chap. 134.

The manifold commodities of the Hare.

Hare-flesh beside that it is hard of digestion maketh grosse and melancholy bloud, and is one of the foure kindes of flesh that brede melancholy, mentioned before in the chapter of biefe. Wherefore it is not for the goodnes of the flesh, that this sily beast is so often chased with hounds and hunters, but for pastime. Yet thus much will I say to the commendation of the hare, and of the defence of hunters toyle, that no one beast be it neuer so great, is profitable to so many, and so diuerse vses in Phisicke as the hare and partes thereof, as Matth. sheweth. For the liuer of the hare dried and made in powder, is good for those that be liuer-sicke, and the whole hare, skinne and all, put in an earthen pot close stopped, and baked in an ouen so drie that it may be made in powder, being giuen in white wine, is wonderfull good for the stone, aswell in the reines as in the bladder. The gaule of the hare min-

Lib. 2. Dios. cap. 18.

gled

gled with ſugar, doth take away flewmes of the eyes, and helpeth dimneſſe of ſight. The kidneis of the hare eaten raw, eſpecially while they are hote, doe marueilouſly helpe thoſe that haue the ſtone, and being boyled they are of like force. The ſtones of the hare, are wholeſome to be eaten of thoſe that haue griefes of the bladder. The bloud of the hare while it is warme, boyled with barley meale and eaten, helpeth the flure preſently. The dung of the Hare, is good for the ſame purpoſe. The haires of the Hare burned and applyed do ſtaunch bloud, but chiefly the haires that grow vnder the belly, pulled off while the Hare is aliue, and put into the noſethrilles, do ſtop bleeding at the noſe. The anckle-bone of the foote of an Hare, is good againſt the crampe. Thus much touching medicine. Now concerning diet, Rhaſis that famous Arabian ſaith, that Hares-fleſh being roſted, is wholeſome for them that haue any kinde of flure. But our vſe is to roſte the hinder partes, and boyle the fore partes, or to bake the whole. But howſoeuer it be vſed, Galen ſayth: That Hare-fleſh breedeth groſſe bloud, yet better bloud than Biefe or Mutton. The opinion which ſome holde, that euerie Hare ſhould be of both kindes, that is male and female, is diſproued by Matthiolus in the Chapter aforeſaid as vntrue.

Lib. de anim. 60.

Lib. 3 de Ali. fac. cap. 1.

Of Conie. Chap. 135.

COnie, which is ſo plentifull a meate in this Lande, and proued ſo light of digeſtion, is litle ſpoken of by Galen and other auncient writers. But it is verie well proued amongſt vs, that there is no meate more wholeſome, or that more cleanly, firmely, and temperatly nouriſheth than Rabbettes. And what commoditie a good warraine of Conies bringeth toward the keeping of a good houſe, men both of honour and worſhip that loue hoſpitalitie do verie well know. Which vertue being acceptable vnto God, and a ſingular benefite of all the

A digreſſion touching hoſpitalitie

Countrie round about them, (the more it is to be lamented) is euery day more and more neglected in England. The chiefe cause thereof (as wisemen thinke) is wastefull and sumptuous apparell, now commonly vsed in euerie degree farre otherwise than William Rufus did, who being a Kings Sonne, and the second King of this Land after the Conquest, was thought to exceede, when he bestowed a Marke vpon a paire of hose, vsing commonly to bestow but three shillings: whose example may wel be a commendation to Gentlemen in these our daies, who bestow as much vpon one paire of hose, as the King did vpon twentie.

Grafton.

Of Venison. Chap. 136.

VEnison, whether it be of redde Deere or of Fallow, maketh ill Iuyce, engendreth melancholie, and is hard of digestion, as Galen witnesseth: wherfore it is not wholesome meate for Students, no though it be drowned in wine, as the best manner is to eate it. Which way no doubt was first deuised to amend the noysomnesse thereof, because wine is of a contrarie nature to that humor which venison most of all breedeth. For wine is hote and moist, and melancholie is colde and drie. A wonder it is to see how much this vnwholesome flesh is desired of all folkes. Insomuch that many men rashly will venture their credit, yea and sometime their liues too, to steale Venison when they cannot otherwise come by it. But I would aduise them (as Demosthenes saied) by the strumpet Lais, not to buy repentance too deare. And I coulde wish (sauing the pleasure of honourable and worshipfull men) that there were no Parkes nor Forests in England: for a great part of the best pasture in this Realme is consumed with Deere, which might otherwise be better employed for our common wealth. And when with great trauell and perill they haue gotten

Lib. 3. de Alim. fa. cap. 1.

Why venison should be drowned in wine.

ten a piece of flesh, then the dressing and eating is more costly than would prouide many other dishes of meate a great deale more wholsome. And concerning redde Deere, Simeon Sethi writeth, That Stagges in the sum- Red Deere.
mer season eate vipers and serpents, whereby their flesh is made venimous & noysome, and therfore is in no wise to be eaten. Yet M. Eliot thinketh the flesh of fallowe Deere is more vnwholesome and vnpleasant than of red Deere. And I thinke there is more vertue in the Stags hornes than in the flesh. For I know, that the horne burned and made in powder, is giuen with great successe in all kindes of laskes, spitting of blood, and Iawndies. Virgill writeth, that the Crowe liueth nine times the age of a man, accounting the age of man to be an hundreth yeares. And that the Hart or Stagge liueth foure times the age of a crowe. Whose opinion how true it is, I referre to keepers of Parkes, and rangers of forestes, The verses of Virgill be these. *De etatibus animalium.* The age of a Stagge.

Ter binos, decies{que} nouem superexit in annos,
Iusta senescentum, quos implet vita virorum.
Hos nonies superat viuendo garrula cornix,
Et quater egreditur, cornicis secula ceruus.

Of strange beastes vsed for meates. Chap. 137.

GAlen maketh mentiō of diuerse other kinds of beasts which some nations vse to eat, as the flesh of Asses, Lyons, Dogges, Wolues, Beares, and such like. To the which he might haue added the Canibals who fede on mans flesh, as sometime the Scots did, as S. Hierome witnesseth of his owne knowledge. For so he saith: what shall I say of other Nations? Since that when I was a boye, I sawe in Fraunce Scottes, a people of Britaine eate mans flesh. And when they found in the Forestes heardes of swine, beastes and cattell, they would cut off *Lib 3. de ali. fa. cap. 1.* The Scottes were sometime anthropophagi.

the buttockes of the boies which kept them, and also the womens pappes, and take that to be the most dainty and delicate meate. And snailes are a common dish among the Grecians, as Galen writeth in the second chapter of the booke aforesaied. Much like as I haue heard tell of a Bishop of this land, that would haue eaten fryed frogs. And some haue I knowen to eate hedgehogs: and as for Rookes, if they be fleaed, perboyled, and well rosted or baked, are good meate for poore folkes, and (as I haue heard) be medicinable for an ague. But the other sortes afore named, are more meete for hogs than men. Wherefore I will let them passe, and will speake of the partes and members of such beasts as be vsually eaten in England.

Rookes.

Of the head of Beasts. Chap. 138.

The flesh of the head of any beast is slow of digestion, and annoyeth the stomacke. Yet after it is digested, it nourisheth much & augmenteth seed. Some say that euerie part doth best nourish his like. Which if it were true, then shoulde the head of a calfe or a sheepe, best nourish the head of a man. But I thinke otherwise, for I knowe that the flesh of heads is verie hurtfull to them that haue the falling sickneſſe, which is a disease of the head. Wherefore I thinke that reason proceeded first out of a Calues head or a Sheepes head.

Of the Braine. Chap. 139.

The braine is flegmaticke, of grosse iuice, slow in digestion, and noysome to the stomacke, causeth lothsomenesse and taketh away appetite. But where it is well digested it nourisheth much, and is reckoned in *Schola Sal.* for one of the twelue things which greatly nourish and make fat mans body, as appeareth in ỳ verses following. Cap. 9.

Nutrit triticum & impinguat, lac, caseus infans,

Testiculi,

Teſticuli, porcina caro, cerebella, medulle,
Dulcia vina, cibus guſtu iucundior, ouа
Sorbilia, & ficus matura, vueq́, recentes.

Twelue things that breed fatnes.

That is to ſay, bread made of wheate, milke, greene Cheeſe, Cockes ſtones, Porke, Braines, Marrow, ſweete wines, delicious meates, Rere Egges, ripe Figges, new Grapes or Rayſons.

Notwithſtanding if any man liſt to eate Braines, he ſhould in no wiſe eat them laſt after other meats, becauſe ſo they procure vomit, and beſide they ſhould be wel ſodden, and after well ſpiced with pepper, or ſuch like. But the preparing of meats I referre to ſkilfull Cookes. The Calfe which is not the wiſeſt beaſt, hath yet the moſt braines, and moſt vſed to be eaten. Yet ſome wiſe gentlewomen ſet more ſtore by the braine of a conie or a woodcocke. And in ſome mens opinions, (as Arnoldus reporteth vpon the verſes aforeſaid) the braines of Chickens and Capons, is good for the memorie, and comforteth the wit. But I thinke the braine of a Calfe will make a man as wiſe as the braine of a Capon. The Hares braine is good againſt the trembling and ſhaking of the limmes, which is commonly called the Palſie.

Of the Tongue. Chap. 140.

The tongue is a ſpungie and ſanguine ſubſtance, and is of good nouriſhment, eſpecially about the rootes, if it be well digeſted: if it be not, it breedeth fleume. Eſope being ſent to the market by his Maiſter to buy the beſt meate, bought a tongue: and being ſent the ſecond time to buie the worſt meate, bought a tongue likewiſe. As who ſhould ſay, a tongue is both the beſt meate and the worſt, according to that ſaying of Saint Iames the Apoſtle: The tongue can no man tame. It is an vnruly euill full of deadly poyſon, &c. But of mans tongue I haue not to ſpeake, but I wiſh all men to vſe that Phiſicke

which the wiſe man Cato preſcribeth.

Virtutem primam eſſe puta compeſcere linguam

It is a ſpeciall vertue to charme the tongue.

Yet it is verie harde for women to obſerue it, as he knoweth beſt that is troubled with a ſhrewe. But a netes tongue wel dreſſed is beſt to be eaten, and if it be pricked with cloues it is the better, becauſe thereby the moiſture is diminiſhed. But the well dreſſing I referre to good Cookes, whome I mention often times becauſe coquerie is a part of Phiſicke: and a good Cooke (as Doctor Boord ſayth) is halfe a Phiſition. The kernells which are in the rootes of the tongue or elſe where in the bodie, are of much like nouriſhment to the tongue. For ſo Galen writeth. The nouriſhment which commeth of them being well digeſted, draweth neare to the nouriſhment of fleſh but if they be not well digeſted, they breede raw iuyce and flegmaticke.

Kernelles of the tongue.

Lib. 3. de Ali. fa. cap. 6.

Of the Eares. Chap. 141.

The Eares are nothing elſe but griſtill and ſkin, and therefore hard to digeſt and nouriſh litle. The gullet or weaſand is of like nature.

Of the Eies. Chap. 142.

The Eies be of diuerſe ſubſtances of ſkins, humours, fat and filth. Yea they are light of digeſtion, and being of a fat beaſt they are pleaſant, as of a calfe or ſamon, for theſe two haue beſt eies to eate, though the beaſt Linx haue beſt eyes to ſee.

Of the Heart. Chap. 143.

The Heart is of hard fleſh, and therefore is not ſone digeſted, nor paſſeth ſhortly from the ſtomacke. But where

where it is well digested, the iuice that it maketh is not to be dispraised. Nay as (Isaacke Indæus sayth) it giueth much nourishment, and good to the bodie.

Of the Lungs. Chap. 144.

The Lungs or Lightes are easie of digestion, and do soone passe throughout the bodie, by reason of their naturall softnesse. Yet their nourishment is litle and vnwholesome, for it is flegmaticke. Albeit the Lungs of a Fore are medicinable for them which haue sickenesse of the Lungs, being vsed in this manner. Take the Lungs of a Fore and drie it to powder, and put a quarter of a spoonefull in a litle almond milke, or broth, and eate it, for it is verie good to preserue the Lungs. Or else you may take it with sirupe of Hysope. Or you may haue an Electuarie at the Apothecaries called, *Loche de pulmone vulpis*, excellent for the same purpose. The Lungs of a Foxe good for the Lungs of a man.

Of the stomacke. Chap. 145.

The stomacke or maw is of ill digestion, and hardly passeth the body, and maketh ill bloud by reason that it is a slowy member, & grisslie, yet the extreame parts of the maw, as the bottome and brim are better digested, because those partes are more fleshie and fatte. Which is prooued in *Schola Salerni*: as also that which I haue written touching other parts, as followeth. Cap. 48.

Egeritur tardè cor, digeritur quoque durè,
Atque itidem stomachus, tamen exteriora probantur,
Reddit lingua bonum nutrimentum medicina,
Concoctus facilis pulmo est, cito labitur ipse:
Est melius cerebrum gallinarum reliquorum.

That is to say, the heart is hard to be digested, and so is the mawe, yet the vttermost partes thereof are good. The tongue giueth good nourishment. The Lightes are

light of digeſtion, and paſſeth through the body ſpeedily. And the braine of hennes are beſt.

Of the Liuer. Chap. 146.

THe Liuer of Beaſtes is ill to digeſt, paſſeth ſlowly, and maketh groſſe bloud. But it is ſtrong in nouriſhment, and is beſt of thoſe beaſtes that do ſucke, as of calues and lambes,

Of the Spleene. Chap. 147.

THe Spleene or Milt maketh ill iuice and melancholie bloud. For it is the verie place where melancholie is made. Iſaacke Iudæus ſayeth: that the mylt of a ſwine is better than of other beaſtes, for the ſubtill and rare ſubſtance thereof.

Par. 5.

But with vs in England, the Milt of a ſwine is not vſed to be eaten.

Of the inward of beaſts. Chap. 148.

THe intraile or inward of beaſtes, as tripes, and chitterlings, be hard to digeſt, and therefore although they be well digeſted, yet make they not iuyce naturally ſanguine or cleane, but raw iuyce and cold, and requireth a long time to be conuerted into bloud: thus ſayeth M. Eliot. Yet common experience prooueth, that a fatte tripe well rolled or fryed, is eaſily digeſted. And that ſhall any man finde that eateth tripes at ſupper. Tripes and other ſouce, are vſed to be broyled vppon coales, or fryed. But neither way is commended in Phiſicke. for broyled meate is hard of digeſtion, and euill for the ſtone, and fryed meate is harder of digeſtion and breedeth choler and melancholie.

Broiled meat & fried meat vnwholſome.

Of Puddings. Chap. 149.

OF the inwarde of beaſts are made puddings, which are the beſt of an hogge, as *Schola Salerni* ſaith: *Cap. 25.*

Illa porcorum bona ſunt, mala ſunt reliquorum.

For the bloud of ſwine is moſt agreeable in compleri-on to mans nature. Yet puddings are vſed to be made alſo of the inward of ſheepe, and of kine. which though they be not ſo good, do yet ſerue well to fill vp the bellie of thoſe that be hungrie, and haue ſtrong digeſtion, for as the Poet Horace writeth:

Ieiunus ſtomachus raro vulgaria temnit. *Ser. lib. 2. Sa. 3.*

A hungrie dogge will eate dirtie puddings, as the Iriſh man ſaith.

Of the Reynes. Chap. 150.

THe Reynes or Kidneis make groſſe and ill bloud, as Iſaack Iudæus writeth, both for the hardneſſe of their ſubſtance, and alſo becauſe that nouriſhment which is in them, paſſeth away with the brine. Yet at Oxforde the Skullion is glad of the Kidnies of loynes of mutton, and many a poore Scholer is glad to receiue them well roſted at the ſkullions hands. *Par. 5.*

Of the Stones and Vdders Chap. 151.

THe ſtones and vdders of beaſtes being well digeſted do nouriſh much, but the ſtones are better with their moiſtneſſe, the vdders cold and flegmatiche, they both do encreaſe ſeede of generation. But the bloud made of the vdder, is better than that which commeth of the ſtones, except it be of Calues and Lambes, which be verie good baked. And the ſtones of Cockes are beſt of all, if they be fat and young, as Galen witneſſeth. And ſtones are reckoned of *Scuola Salerni* for one of thoſe twelue things *Lib 3. de ali. fa. cap. 7.*

which greatly nourish and make fat mans bodie, as appeareth by the verses before alleaged, where I haue spoken of the braines of beastes, wherefore they may be accounted among meats restorative.

Of Marrow. Chap. 152.

Marrow of all beastes is hote and moist, and where it is well digested it nourisheth much, yet it doth mollifie the stomacke, and taketh away appetite, it is best if it be spiced with pepper and salt. And the marrowe of biefe is best to be eaten. If it be of a Deere, it is good to annoynt any place where ache is. This also is one of the twelue things that maketh fat, as appeareth in the verses aforesaid. The marrow that commeth downe is of like nature to the braine.

How marrow maybest be eaten.

Of the fat. Chap. 153.

The fat of flesh alone without leane is vnwholsome, and cloyeth the stomacke, and causeth lothsomnesse, and better is leane without fat, than fat without leane. Yet haue I knowne a countrie man that would feed only on the fat of Bacon, Biefe, or Porke without leane, but that is not to be maruelled at, considering that many of them haue stomackes like the bird that is called an Ostridge which can digest Iron.

Of the feete. Chap. 89.

The feete being well boyled and tender in a hoate stomacke digest well, and doe make good iuyce, and passe forth easilie. Galen commendeth the feete of swine. But I haue proued (sayth Maister Eliot) that the feete of a young Bullocke tenderly sodden, and layed in sowce two daies or three, and eaten cold in the euening, haue brought

brought a choleriche stomache into a good digestion and slæpe, and therewith hath also expulsed salt flcume and choler. And this I haue found in my selfe by often experience, alway foresæne that it be eaten before other meat, and without drinking immediately after it. All this I haue taken out of Maister Eliot, because he hath written most pithily of this part. Yet one thing I will note of my owne experience, that the fat which is left vpon the water of the sæthing of Neates fæte, called commonly fote sayme, is passing good for the stiffnesse or starknesse of the sinowes and Ioints, for the crampe and such like. And if you mire a litle *Aqua vitæ* withall, it is a verie good ointment for any ach, for the Sciatica or cold gowt, as I haue often proued

For stiffnesse of the sinues and for the Crampe.

The

The Preface to Foule.

Chap. 155.

HItherto I haue ſpoken of the fleſh of Beaſts, and their partes vſually eaten. Now I will intreate of Birdes, and their partes concerning diet. And if compariſon be made betweene both generally, whether is lighter of digeſtion, I ſay that the fleſh of Birdes is much lighter than the fleſh of beaſtes. And againe that the fleſh of thoſe foules which truſt moſt to their wings, and do breed in high countries, is lighter than the fleſh of ſuch as ſeldome or neuer flie, and be bred at home. Yet the tame Birds (as Iſaack ſaith) do nouriſh more than the wilde, and be more temperate.

Par. 5.

Of Capons, Hennes, and Chickens.

Chap. 156.

THe Capon being fat and young, is praiſed aboue al other foules, becauſe as it is eaſily digeſted, ſo it maketh litle ordure, and much good nouriſhment. The fleſh will be more tender, if it be killed a day or two before it be eaten, it is commodious to the breſt and ſtomacke. Hennes in winter are almoſt equall to the Capon, but they doe not make ſo ſtrong nouriſhment. The fleſh of them is without ſuperfluitie, as Haly and Meſues write, and is ſone turned into bloud. And they haue a maruellous propertie, to temper mans complexion and humors, and

Conſiliator. differ. 68.

and their broth is the best medicine that can be for Leapers. And Auicen affirmeth that the flesh of young Hens augmenteth vnderstanding, and cleareth the voice, and encreaseth the seede of generation. That henne is best which as yet neuer layed egge. And a fat Henne full of Egges is not the worst. The Poet Horace in the person of the Epicure setteth forth a way to make a Henne tender vpon the sudden in this wise.

If guestes come to thee at vnwares,
in water mixt with wine,
Sowce thou thy Henne, she will become,
short, tender, nesh and fine.

Chickens.

Chickens in Somer, especially if they be cockrels, are verie conuenient for a weake stomacke, and nourish wel, neither is there any flesh lighter of digestion than a chicken, or more agreeable with all natures, aswell in sickenesse as in health: yet would I wish those that be in good health, not to vse themselues much to such fine meates, but rather accustome to seede on grosser meates till neede require. As for chickens vpon sops, they are no meate for poore scholers, vnlesse they can get them.

A caueat not to vse much fine meates.

Of Cocke. Chap. 157.

The flesh of a Cocke, especially if it be olde is hard of digestion: but the broth wherein it is boyled loseth the bellie, and if you boyle therewith *Polipodium* or *Cartamus*, it purgeth ill humours, Galen saith. The broth of Henne bindeth, as the broth of an olde Cocke looseth. If you list to distill a Cocke for a weake bodie that is in a consumption, through long sickneſſe or other causes, you may do it well in this manner. Take a red cock, that is not old, dresse him, and cut him in quarters, and bruse all the bones, then take the rotes of Fenell, Percely and

Lib. 11. *Simp.*

To make a Coleſſe of a cocke or capon.

Succory, Violet leaues and Borage, put the Cocke into an earthen pot which is good to stewe meates in, and betweene euery quarter lay of the rootes and herbes, Corans, whole Mace, Anise seedes, liquorice being scraped, and sliced and so fill vp your potte. Then put in halfe a pint of Rose-water, a quart of white Wine or more, two or three Dates made cleane and cut in pieces, a fewe Prunes, and Raysons of the Sunne: and if you put in certaine peeces of gold, it will be the better, and they neuer the worse, and so couer it close and stoppe it with dough, and set the pot in seething water, and let it seeth gently for the space of twelue houres, with a good fire kept still vnder the brasse pot that it standeth in, and the pot kept with liquor so long. When it hath stilled so many houres, then take out the earthen pot, open it, streine out the broth into some cleane vessell, and giue thereof vnto the weake person morning & euening warmed and spiced, as pleaseth the patient. In like manner you may make a coleys of a Capon, which some men like better.

Of Fesaunt. Chap. 158.

FEsaunt exceedeth all foules in sweetnesse and wholesomnesse, and is equall to a Capon in nourishing, but is somewhat drier, and is of some men put in a meane betweene a Henne and a Pertrich. It is meate for Princes and great estates, and for poore Schollers when they can get it.

Of Pertrich. Chap. 159.

Pertrich most light of digestion.

PErtrich of all foules is most sonest digested, and hath in him much nourishment. It driueth away the dropsie, it comforteth the stomacke, it maketh seede of generation, and encreaseth carnall lust, and it is sayd that customable eating of this flesh, comforteth the memory.

Wherefore

Wherefore it were a conuenient meate for ſtudents, and ſuch as be weake and I would that euerie good ſtudent twiſe in a weeke in ſteade of his commons might haue a Partrich to his ſupper. Neither do I marueil conſidering the goodneſſe of the fleſh, that Gentlemen be at ſuch coſt to keepe Hawkes, and take ſuch toyle to kill Partriches and Feſaunts. For beſide the pleaſant paſſe time in hawking, the fleſh of theſe birdes is verie precious, and euery morſell worth gold.

A good wiſh for ſtudents.

Hawking commended

Of Woodcocks. Chap. 160.

WOodcocks are of a good temperature, and meetly light in digeſtion, and the fleſh of them is verie wholſome. They come into England at the fall of the leafe, and depart againe at the ſpring, but whence they come or whither they goe, it would trouble a good Doctor to define. When the woodcocke goeth, the Swallow commeth, but the Swallow is like a feigned friend that forſaketh vs in aduerſitie: for when cold beginneth, ſhe returneth againe ouer the ſea into hote Countries, and as Plinie ſuppoſeth into Affrica. So may we geſſe likewiſe that woodcockes do come out of cold Countries, as Denmarke, Norway, Swetia, or elſe from thoſe regions which haue Summer when we haue winter, and contrariwiſe.

The woodcocke compared with the ſwallow.

Of Pigeons. Chap. 161.

PIgeons are verie hote and moiſt, wherefore they are not good for thoſe that be cholericke or enclined to any feuers, but to them which be flegmaticke and pure melancholie, they are verie wholſome, and be eaſily digeſted. They ſhould be taken when they be readie to flie, and ſo killed that they may bleed well. Arnoldus ſaith that they be better baked, being ſtuffed with ſowre grapes, than

rosted, because the sowre grapes do qualifie and temper the heate of them. Wherefore cunning Cookes haue deuised to stuffe them with grapes also when they be rosted. The old Doues for their verie great heate, drought and hardnesse of digestion, are to be eschued, yet the Turtil doue is commended in *Schola Salerni*, and is said to nourish well, and to engender good bloud. Which Auicen also affirmeth, where he saith, that there is no foules flesh better than a Turtils or hennes, nor more subtile: but I thinke he meaneth of young Turtles.

Cap. 29.
Canon. 2. cap. 146.

Of Quailes. Chap. 162.

Quailes are commended in *Schola Salerni*, to be wholsome, yet Isaacke Iudæus affirmeth that they are worse than any other foule, and that they engender the Crampe: and experience prooueth them to encrease Melancholy, therefore they are no good meate for students, although they were the meate that GOD rained from Heauen, to feede the Israelites withall in the desert. But God gaue them a sowre sauce to their meate, for while ỳ flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague. God defend this Land from such a sauce, for all the sweete meates that be so plentifull in it.

Num. 11. 7. 31

Of blacke Birdes. Chap. 163.

Blacke Birdes or Owsels, are greatly commended for lightnesse of digestion, and that they make good nourishment and litle ordure, and they be one sort of the foureteen kinds of wilde foules reckoned most wholsome in *Schola Salerni*, where also are named certaine other sortes of birdes, as the Stare or Shepestare, which vnlesse it be taken before it flie from the neast is bitter in tast.

Cap. 29.

taſte. Alſo the Woꝛe-henne, the Wagtaile, the litle Robin red bꝛeſt: all theſe afoꝛeſaid are bꝛiefly contained in theſe verſes following.

Sunt bona, Gallina, & capo, turtur, ſturna, columba,
Quiſcula, Phaſiades, merula, ſimul ortygometra,
Perdix, frigillūſq́, orex, tremuluſq́, amarellus.

Of Larkes. Chap. 164.

LArkes, as they be delicate in eating, light of digeſtion and of good nouriſhment, ſo are they medicinable: foꝛ, as Dioſcorides wꝛiteth, being eaten roſted, they helpe the collicke. *Lib. 2. cap. 48.*

Of Sparrowes. Chap. 165.

SParrowes be hard to digeſt, and are verie hot, and ſtirre vp Venus, eſpecially the cocke ſparrowes. Being boyled in a bꝛoth they are reſtauratiue, and good foꝛ weake and aged perſons.

Of Gooſe. Chap. 166.

GOoſe is hard of digeſtion, but being yong and fat, the wings be eaſie to digeſt in a hot ſtomack, and nouriſh competently, but the græne goſe is better thā the ſtubble goſe, and I ſpeake of tame gæſe, foꝛ wilde gæſe are much woꝛſe. The ſwan is much like in nature to the goſe, ſauing that ſhe vſeth to ſing a litle befoꝛe her death, wherof is growen a Latine pꝛouerbe *Cygnea cantio*, which among the common people is termed, a lightening beſoꝛe death. Swanne.

Of Ducke and Mallard. Chap. 167.

DUcke & Mallard, wilde and tame be hard to digeſt, and make ill iuice, ſauing that the bꝛaynes on the

breaſt bone, and the necke is better than the remnant. They feede often times on Frogs, and Toades, wherefore their fleſh muſt needes be vnwholeſome.

Of Plouer. Chap. 168.

Lapwing and Teale.

PLouer is thought to be a daintie diſh, and right wholſome, yet it is ſlow of digeſtion, nouriſheth little, and encreaſeth melancholie: likewiſe is it to be ſaid of the Lapwing. The Teale is ſomewhat better,

Of Peacocke. Chap. 169.

PEacocks if they be old, be hard of digeſtion, and ſo are Turkycockes likewiſe, but the chickens of either of them about halfe a yeare old are good and wholſome.

Of Crane. Chap. 170.

CRane is hard of digeſtion, and maketh ill iuyce, but being hanged vp a day or two before he be eaten, he is the more tender, and leſſe vnwholeſome.

Of Buſtard. Chap. 171.

BUſtard being fat and kept without meate a day or two before he be killed, to erpulſe his ordure, and then drawne and hanged as the Crane, and after roſted or baked, is a good meate, and nouriſheth well, if he be well digeſted.

Of Heron. Chap. 172.

HEron, Byttour, or Shoueler, being young and fat, be lightlyer digeſted than Crane. And the Byttour ſoner than the Heron, and the Shoueler ſoner than any of

of them. But all these foules must be eaten as Uen ison with much spice, and haue good olde wine drunke after them, and so shall they be more easily digested, and the iuice comming of them be the lesse noisome. Other foules also are vsed to be eaten, which I omit, because I finde litle written of them: and these which I haue mentioned be most common, therfore now it remaineth that I speak of the partes and members of the birdes aforesayed.

Of the Wings. Chap. 173.

The wings, braunes and neckes of Gœse, Capons, Hennes, Fesaunt, Partrich, and small birdes being fat, are better than the legges in digestion, and lighter in nourishing. Of wild foule and pigeons being fat, the legges are better than the wings: the braunes of Ducke, Meale and Wigeon except, which is better to digest than the residue.

Of the Gysard. Chap. 174.

The Gysard or stomacke of the Gose or Henne, being made fat with wheate branne and milke or water, and wheate branne made in powder, or else well sodden, is good for the stomacke, in making it strong to digest, and nourisheth competently.

Of the Liuer. Chap. 175.

The Liuer of a Capon, Henne, Fesant or Gose, being made fat with milke, mixt with their meate, is not onely easie to digest, but also maketh good iuyce, and nourisheth excellently.

The Preface to Fish. 176.

THus much of flesh. Now concerning fish, which is no small part of our sustenance in this realme of England. And that flesh might be more plentifull & better cheape, two dayes in the weeke, that is Fryday and Saturday, are specially appointed to fish, and now of late yeares by the prouidence of our prudent Princesse Elizabeth, the Wednesday also is in a manner restrained to the same order, not for any religion or holinesse supposed to be in the eating of fish rather than of flesh, but onely for the ciuil policie as I haue said. That as God hath created both for mans vse, so both being vsed or refrained at certaine seasons, might by that entercourse be more abundant. And no doubt if all daies appointed for that purpose were duly obserued, but that flesh and fish both would be much more plentifull, and beare lesse price than they do. For accounting the Lent season, and all fasting dayes in the yeare together with Wednesday, and Friday, and Saturday, you shall see that the one halfe of the yeare is ordeined to eate fish in. But here I must craue a pardon of the Diuines, that they will giue me leaue to vtter mine opinion touching abstinence from meates. I confesse that meate maketh vs not acceptable to God, and that there is nothing vncleane of it selfe, and that euerie creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing: yet thus much I will say, that if a man would refraine from such meates, as doe most nourish and cherish his bodie (which indeed is the exercise of fasting)

Corint 1. cap. 8
Rom. 14.
Tit. 1. cap. 4.

sting) he should rather forgoe the eating of flesh, than fish, because as Cornelius Celsus saith, There is more nourishment in flesh, than there is in any other kinde of meate. Which thing peraduenture was the occasion why people were prohibited in times past to eate flesh or any thing else hauing affinitie with flesh vppon the fasting daies. Which order (as it is thought) being first established by Gregorie the great Bishop of Rome, was afterward superstitiously abused. But now that superstition is abandoned among vs and al men do know that whatsoeuer goeth into the mouth, defileth not the man, but that that commeth forth. We thinke for Gods sake, all people should be obedient to good lawes, and be as well contented to forbeare flesh vpon the dayes appointed, as to vse it at their pleasure at other seasons. But such is the selfewil of some, and voluptuousnesse of many in this our licentious time, that without any reasonable cause, or sufficient authoritie, onely to satisfie their fleshly lust, they will eate flesh at all times and seasons: yea some in contempt of all good order, and as it were despising all kinds of fish, as though God had not created fish for our foode as well as flesh, wilfully misorder themselues in this behalfe. But this kinde of people had nede to saile to the Iland Anticyra, according to the old prouerbe, to haue their melancholy strongly purged, least in processe of time they become starke mad. But the reformation hereof I referre to the godly Magistrates, and returne to my purpose. And this generally I saye of fish, that if it be compared to flesh, it is of lesse nourishment than flesh, and the nourishment thereof is full of flegmatieke superfluities, cold and moist. And of fish generally I say, that Sea fish is of better nourishment, than fresh water fish of the same sort, because it is not so superfluously moyst, by reason of the salt water which dryeth and purifieth. Yet I graunt that fresh water fish is sooner digested than Sea fish, and therefore better for sicke folkes, because of their

Lib. 2.

Math. 15.

A comparisō betweene flesh and fish, betwene sea-fish and riuer fish.

table digestion. And againe, of sea-fish that is best which swimmeth in a pure sea, and is tossed and hoysed with waues and surges. And therefore the fish that is taken in the North sea, which is more surging and tempestuous, and swift in ebbing and flowing, is better than the fish that is taken in the dead or South sea. Wherefore the fish that is take about this our country of Britaine, must needes be verie wholesome. and true it is as D. Boord witnesseth in his dietarie, who was a great traueller, ỳ no nation vnder the Sunne is better serued with all maner of fish, both of the sea, and the fresh water than Britaine. And as I haue said of sea fish, so I say of fresh water fish, that to be best which is bred in the deepe waters, running swiftly toward the North, stony in the bottome, cleane from weedes, whereunto runneth no filth nor ordure comming from townes or cities. For, that which is taken in muddie waters, in standing poles, in fennes, motes and ditches, maketh much fleume and ordure. And here occasion is offered to speake somewhat of the olde English prouerbe touching the choice of fish, which is: That young flesh and olde fish doth men best seede. How it is verified in flesh I haue declared before. Now concerning fish, I say, that old fish is not alwaies the best: for if fish be of a firme & hard substance, then it is better young thã old as a yong pike, or a yong Perch is better than an old. But if it be of a soft and open substance, then the elder is ỳ better, as an old Eele is wholesomer than a yong. as some say: which my interpretatiõ is approued in *Scho Sa.*

Si pisces sunt molles, magno corpore tolles,
Sin pisces duri, parui sunt plus valituri.

The felicitie of Britaine of fish.

What fresh water fish is best.

The English prouerbe expounded touching the choise of fish.

But now what sortes of fishes be most wholsome for mans bodie, may well appeare by the verses following, where are reckoned ten sorts as principall in the preseruation of health. Cap. 30.

Lucius & perca, & saxatilis, albica, tincha,
Sonus, plagitia, & cum carpo, gobio, trutta.

Of

Of the Pike. Chap. 177.

OF which tenne ſorts, the firſt is a Pike, which is called the King and Tirant of other fiſhes, becauſe hee not only deuoureth fiſhes of other kindes, but alſo of his owne kinde, as it is in the verſe following.

Lucius eſt piſcis rex, atq; tyrannus aquarum.

The Pickerel or Pike is of firme and hard ſubſtance, yet giueth cleane and pure nouriſhment. The dreſſing as well of this fiſh, as of all others, I referre to the Art of Cookery. 1

The ſecond is a Perch, ſo called by the contrary, becauſe it ſpareth none other, but woundeth other fiſhes with his ſharpe fins. The Perche is likewiſe of hard and faſt ſubſtance, and therfore is of more pure nouriſhment. 2

The third is a ſea fiſh called a Sole, whoſe commendation Arnoldus vttereth in theſe words: Among ſea-fiſhes, it is the moſt wholeſome. 3

The fourth is a Whiting, which for wholeſomneſſe is well entertained in the Court of England, and is now become an old Courtier. 4

The fifth is a Tenche, which is commonly called the phiſitian of other fiſhes, becauſe when they are hurt, they are healed by touching of the Tench, and as he is medicinable to fiſhes, ſo is he wholeſome to mans body. 5

The ſixth is a ſea fiſh called a Gurnard, which is of diuerſe colours, ſome red and ſome grey, both very toothſome and wholeſome. 6

The ſeuenth is a Plaice, which if it be well growen and ſome deale thicke, is a paſſing good fiſhe, and may ſeeme to be ſo called, becauſe it pleaſeth the palate. Palate. Flownders or Floukes bee of like nature to a Playce, though not ſo good. 7

8 The eight is a Carpe, a freshwater fish greatly desired of great estates, and no maruell, for it is in wholesomenesse of great value, and the tongue of a Carpe is verie pleasant to carping Ladies.

9 The ninth is a Gogion (as I vnderstand) which is found aswell in the sea, as in fresh waters, and of sundrie sorts, as Dioscorides declareth. And of Gogians, as Galen writeth: The best both for pleasantnesse, and digestion, and goodnesse of the fish, is that which hueth in sandie places, and about rockes.

Lib. 2. cap. 29. Lib 3. de alim. Cap. 29.

10 The tenth is a Troute, which is so sound in nourishing, that when we would say in English, that a man is throughly sound, we vse to say that he is as sound as a Troute. This fish of nature loueth flatterie: for being in the water it will suffer it selfe to be rubbed and clawed, and so to be taken. Whose example I would wish no maydes to follow, lest they repent afterclaps.

The nature of a Trout.

Of other fishes verie wholesome. Chap. 178

BEside those tenne sortes aforesayed, there be diuerse other both of the Sea and fresh water, which be verie wholesome, as be, Breame, Bret, Turbut, Holibut, Codde, haddocke, Tunie, Mullet, which is a fish of this nature, that being afraied doth hide onely his head, and thinketh that then all his bodie is hid. Also Barbill a fish of such estimation among the auncient Romaines, that in the time of Claudius the Emperor, Asinius Celer one that had bene Consull paid for one of the said fishes eight thousand *Sestertios*, which after Tonstals account is fortie pounds Sterling. Also Roche, Loche, Base, Smelt, are verie wholesome fishes, and generally all fishe that hath scales and finnes: for many scales and finnes betoken the purenesse of the fishes substance. Likewise Shad and Mackerell are both swéete in taste and softe in substance,

A strange nature of a fish.

Forty pound giuen for one fish.

ſubſtance, yet not verie wholeſome. Of which the one is out of ſeaſon and full of bones, except it be at the ſpring of the yeare, that is the ſhad. And the mackerell, as in coulour it doth reſemble the Edder, ſo is it not lightly taken, but when Thunder and Lightening, or ſome tempeſtuous wether ariſeth.

Of other fiſhes much vſed, though not ſo wholſome. Chap. 179.

Among all fiſhes that be pleaſant in taſt & not wholeſome, the Yæles are moſt in vſe, which as they be engendred of the verie earth, dirt or mire, without generation, or Spawne, ſo they be of a ſlimie ſubſtance, clammie and greatly ſtopping, wherby they are noiſome to the voice, as it is recorded in *Scho. Sal.*. in theſe words Of Yeeles.

Vocibus anguillæ prauæ ſunt, ſi commedantur. Cap. 31.

Alſo they are ill for ſuch as be giuen to the ſtone: for their ſymineſſe will cauſe the grauell ſoner to congeale, and gather to a ſtone, and they diſpoſe a man to the gout breeding ſuch like matter as bringeth paine of the ioyntes. Wherefore Arnoldus ſaith prettily vpon the ſayd verſe: Nature ſeemeth to haue done ill, in giuing ſuch ſweetnes to ſuch ill fiſhes,

Of Lamprayes. Chap. 180.

Lamprayes or Lampurnes be partly of the nature of yæles yet ſomewhat wholſomer, and leſſe iepardous, for that they be not ſo clammie and ſo groſſe as yæles, yet they are thought in ſome part venimous, becauſe they engender as Serpents doe, or as ſome ſaye, with Snakes. Wherfore the heads & tailes, & the ſting within, ſhould in no wiſe be eaten. After yæles & Lamprayes. we ſhould drinke good ſtrong wine, as ſaith Arnold, and generally with all kinds of fiſh, wine is verie wholſome.

The French prouerbe of wine to be vsed with fish.

For as the French man saith (Poisson sans vin est poison,) that is to say, Fish without wine is poison.

Of Conger. Chap. 181.

Lib. 3. de Ali. fa. cap. 31.

A generall touching rule choise of fish.

COnger is of hard substance, as Philotimus thinketh, whose iudgement Galen alloweth, and therfore hard of digestion: For this rule is generall and alleadged in the same place, both concoction in the stomacke, and the nourishment which is done in all partes of the body, is wrought easily in fishes of soft substance, but more hardly in fishes of hard substance.

Of Salmon. Chap. 182.

SAlmon though it be pleasant fish, and very sweete especially the belly thereof, yet it is not so wholesome as many other before mentioned, but much grosser, more clammy, harder of digestion, and fuller of superfluity. And that it is not simply wholesome is proued hereby, for that it is not vsed to be eaten hot, or immediatly after it is boyled. The Trout is of like nature, for it is the yong Salmon. The nature of the Salmon is to spawne in the fresh water, and after vseth both fresh and salt.

Of Ray and Thornebacke. Chap. 127.

RAie or Thornbacke is a fish of soft substance, saving that it is full of bones, like vnto gristles. This fishe also is thought vnwholesome, if it be eaten hote, and to dispose a man to the falling euill. Which noysome quality (as I thinke) doth rise thereby, for that it is so moist a fish and full of superfluity. Yet the prickes thereof which grow without vppon the skinne, pulled vp by the rootes, and dried and made in powder, and drunke in white Wine or Rhenish Wine fasting, is an excellent medicine

A good medicine for the stone.

medicine to auoide grauell and to breake the stone as it hath bene often proued.

Of Porpuis and Sturgion. Chap. 184.

POrpuis and Sturgion are fishes of hard substance, and (in my iudgement) not much better than Bacon and brawne; although for the rarenesse they be esteamed of great estates. But that fish is best which breedeth best iuyce in the body, and the best iuice is that which is in a meane betweene thicke and thinne: Which is bredde of good breede, and of byrdes, as of Partrich and such like: to whom of sea fishes those come neerest, which liue neare about rocks, as Galen writeth. Where I note, that he putteth a Partrich for example of the best flesh, and such fishes as liue among rocks to be best, and to approch nearest to the nature of wholesome flesh: which afterward he calleth *Saxatiles*, of the places where they liue, as he himselfe expoundeth. For they liue not, in light or sandy, or earthy places, but among rocks and stones: amongest which he reckoneth the Whiting, the Perch, the Gilthead or Goldnie.

Optimm succus.

Lib. 3. de Ali. fa. cap. 26.

The best flesh & the best fish.

Cap. 28.

Of Herring. Chap. 185.

HErring is a fish most common, and best cheape: Yet it is not very wholsome, as it is often proued by them who through eating of fresh Herring, fall into feuers, yet they may not well be spared of poore folkes, who regard not so much the wholsomnes of meats as that they fill vp their hungry bellies. For as Horace writeth, Bread and salt, an hungry paunch wil satisfie full well. Pilchards be of like nature to herrings which kind of fishes as they be smal in quantitie, so be they smal in value. As for red herrings and sprattes they be much worse and they giue as good nourishment to the body, as restie Bacon.

Ser. lib. 2. Sa. 2.

Of Shell fish. Chap. 186.

Lib 3. de ali. fa. cap. 33.

GAlen giueth this generall propertie of shell fishes, that they haue in them a salt iuyce which looseth the belly. Wherin he preferreth Oysters before others of the same sort, because they haue a very soft substance. Oysters with vs are eaten raw. Which Galen also mentioneth in the same place. They be vsed also in brothes boyled, or rosted vpon coales. One good propertie they haue in that they do not lightly corrupt in the stomacke. But if they be eatē raw they require good wine to be drunke after them, to helpe digestion, I thinke red wine or secke is best for that purpose. They be not good for any that haue an itch or breaking forth, or a hoat liuer.

Oysters.

Of Muskels. Chap. 187.

MUskles are worse to be digested raw than Oysters. Wherefore they bee most vsed being rosted or boyled, they are very noysome to such as be disposed to feuers, gowte or dropsie. There is a kinde of Muskles in which Pearles are found and though the Indian pearles be greatest and more desired, as being far fetched, yet certaine it is (as Matthi. writeth) that pearles do grow and are gotten in the west Ocean about England and Scotland. With which kinde of pearles Iulius Cæsar adorned a brest plate, and offered it vp in the temple of Diana, as Plinie reporteth.

Pearles.

Lib. 2. Dios. cap. 4.

Good pearles gotten about Brittaine.

Of Cockles. Chap. 188.

COckles be lighter of digestion than muskles or Oysters, yet are not to be eaten raw. But being rosted vpō coales, as sone as they open they may be eaten without danger, neither doe they breede like inconuenience as Muskles do. Shell fishes be at the best when the Mone increa-

When shell fish is at the best.

increaſeth as the Poet Horace noteth.

Shell fiſhe in growing of the moone, is beſt to eate or ſell. *Lib. 2. Ser. Sa. 4.*

Of Creuis and Shrimpes. Chap. 189.

AMong ſhell fiſhes may be numbred theſe alſo which follow. Howbeit Galen calleth them *Cruſtata*, and *Teſtacea*, but the name is not materiall, and the Creuis is chiefe of them. For it is very nouriſhing, and doth not lightly corrupt in the ſtomacke. Yet is it hard of digeſtion, as Arnoldus ſayth vpon *Scho. Sal.* The Crabbe, the Lopſter, and the Shrimpe are of the ſame nature. At Oxford (as I remember) vpon feſtiuall dayes, they are wont to eate Creuices, laſt after fleſh. And commonly at great feaſtes in London and elſewhere, they vſe to ſerue vp Sturgion laſt as it were to make vp the mouth. And this they name a feaſt royall. But this kinde of ſeruice is diſprayſed by Arnoldus, in the ſame Chapter, where he ſayth, that fiſh and fleſh together ſhould not be eaten, nor fiſhe and white meate, nor fiſh ſhould not be eaten after other meates. *Cap. 30.*

A feaſt royall.

Fleſh & fiſh ſhould not be eaten together at one meale.

Of the Puffin. Chap. 190.

THere is alſo a kinde of fiſhe called a Puffin, which in reſpect that it liueth altogither in the water, may be accounted a fiſh: whereas otherwiſe conſidering that it is feathered and doth flie, as other foules doe, it may ſeeme to be fleſhe, except you would account it as a Syren or marmaiden, that is halfe fiſhe, and halfe fleſh. They be eaten as well freſh as powdered, and as they bee in a meane as it were betweene fleſh and fiſhe, ſo bee they in wholeſomneſſe, neither beſt nor worſt. A Carthuſian may eate them and neuer breake his order.

Of Salt fish. Chap. 191.

DIuerse sortes of the fishes beforesaid, are vsed to be eaten salt as wel as fresh, as Salmon, Conger, Cod, Pikes, Herrings, and such like. Beside these, there be some other which are vsed no way but salt. Now if comparison be made betwæne fresh fish and salt fish, whether is more wholsome, to speake generally in my iudgement, fresh fish is to be preferred. For as Arnoldus saieth vpon *Schola Salerni*, fresh fish doth moisten the bodie, and encreaseth milke and sæde of generation, and is very wholsome for cholericke folkes. But salt fish contrariwise drieth the bodie, diminisheth sæd of generation, and is hurtfull to those that be cholericke. Beside this, if it be much eaten, it hurteth the sight, and causeth itch & scabbinesse, by reason that it engendreth a sharpe, byting and burnt humor. All which discommodities are briefly comprised of *Schola Salerni* in two verses as followeth.

Whether fresh fish or salt fish be more wholesome. *Chap* 30

Fresh fish good for cholericke folkes.

Cap. 52.

Vrunt res sal'æ visum, semenq; minorant,
Et generant scabiem, pruritum, sine rigorem.

Which inconueniences, although they grow as well by much eating of salte flesh as of salt fish, yet I thinke they are rather bredde by salt fish. Notwithstanding I graunt that some kind of fish a litle salted, is better than the same fresh: because it taketh away loathing, and maketh a good appetite. But fish of long time salting (as is the most part of our salt fish) is vnwholsome.

Of Stockfish. Chap. 192.

THere is yet a kinde of fish which may be doubtfull, whether it shoulde be reckoned among salt fish or fresh fish, because it is in taste fresh, yet brought to vs dri-

ed

es from Iseland and other countreys Northward. Concerning which fish I will say no more than Erasmus hath written in his Colloquio. There is a kinde of fishe, which is called in English Stockfish, it nourisheth no more than a stock. Yet I haue eaten of a pie made onely with Stockefishe, which hath bene verie good, but the goodnesse was not so much in the fishe as in the cookerie, which may make that sauourie, which of it selfe is vnsauourie. And as it is sayd, a good Cooke can make you good meate of a whetstone, euen so it may be that such fish and flesh as is of it owne nature vnwholesome and vnpleasant, by the skill of dressing may be made both wholsome and pleasant. Therfore a good Cooke is a good iewell, and to be much made of.

Of white meates. Chap. 193.

THere remaineth yet a third kinde of meats, which is neither fish nor flesh, commonly called white meats, as egges, milke, butter, cheese, which notwithstanding procede and come of flesh, as egges from the henne, and milke from the Cowe. Yet because they are not plainely flesh, they are permitted to be eaten vpon the fish dayes, among which foure sortes, egges is the chiefest and most nourishing. For egges be of that kind of meate, which in a little quãtity nourish much, as Auicen writeth. Wherfore they are reckoned in *Scho. Sal.* together with other two very nourishing things, as followeth. Egges. *Cap. 4. cap. 3. cap. 8.*

Oua recentia, vina rubentia, pinguia iura,
Cum similapura, naturæ sunt valitura.

That is to say, newe layed egges, chiefly the yolkes, red wine, and potage or broth of good flesh, as of mutton, veale, capon, or chicken, especially being made with fine flower or grated bread, these three are very comfortable and restoratiue for mans body, & these three would

I wish to be much vsed of students, for they most nede nourishing meates. But touching the choyse of egges, first I say, that henne egges, as they be most vsed, so they be best. Yet egges of Fesants and Pertriches be not vnwholesome: but egges of Dackes, Gese, Turkyes and other foules should be eschewed. And of henne egges the choise standeth in three pointes, that they be white, long, and new: as it is in *Schola Sal.*

Hen egges are best.

How to chuse an egge.

Filia presbyteri iubet pro lege teneri,
Quod bona sunt oua hæc, candida, longa, noua.

What is approued in the Poet Horace.

Egges long and white be nutritiue, much better than the rounde.

Ser. lib. 2 Sat. 4.

Now as concerning the dressing of egs, there is great difference. For either they be sodden, rosted or fried. And they be sodden two waies, either in the shelles, or else the shels being broken, the egs are put into seething water: the first is called seething of egges, the second potching of egges. Both wayes are good, but egges potched are best, and most wholesome. Yet egges sodden in the shelles are better then rosted, because the moystnesse of the water tempereth the heate of the fire which drieth vp the substance of the egges ouermuch. And fried Egges be worst of all, for they engender ill humours, annoy the stomacke, and cause corrupt fumes to rise in the head. Wherefore collops and Egges, which is an vsuall dish toward shouetide, can in no wise be wholesome meate, yet it is the lesse vnwholesome if the Egges be not fried hard. For in the regiment of health, egges should in no wise be eaten hard. But being in a meane betwene rere and hard, which Galen calleth *Oua tremula:* yet rere egs, named *Oua sorbilia*, that is to say litle more than through hoat, are good to cleare the throate and breast, and they do ease the greefes of the bladder and reines made with gra-

The difference of egs in dressing.

Sodden egs.

Potched egs

Rosted egs.

Fried egges.

Collops and egges.

Hard egges.

Soft egges.

Rere egges.

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nell, ſo that they be taken before any other meate. And if a mã would breake his faſt with a light and nouriſhing meate, then I ſay there is nothing better, than a couple of Egges potched, or the yolkes of two Egges ſodden rere and put into one ſhel, ſeaſoned with a little Pepper, Butter and Salt, and ſupped off warme, drinking after it a good draught of Claret wine. This I know to be very comfortable for weake ſtomackes, and is often vſed of the wiſeſt men in England. And this rule is generally to be obſerued, to drinke a good draught of Wine, Ale or beare, after we haue eaten an egge, as it is taught in *Schola Sal.* *Cap.* 38.

A fine breakefaſt for a weake ſtomacke.

Singula poſt ouа, pocula ſume noua.

If hens be ſlacke in laying of egges, giue them hempſeede enough, and they will become fruitful. For as Mat. ſayth, Hemp-ſeede being eaten hath a contrarie effect in men and hennes: for if men vſe it much, it extinguiſheth nature, but it maketh hennes to lay egges the faſter. There is great difference in the partes of an Egge, the yolke is temperately hoat, the white is cold and clammy, and hardly digeſteth, and the blond thereof engendred is not good. Yet it is of great vſes in bruſes, woundes and ſores, as ſkilfull Surgions doe know. The Chicken is engendred of the white, and nouriſhed with the yolke, though ſome be of a contrarie opinion. Alexander Aphrodiſiæus hath a prætie ſaying of an Egge. A man may ſay that the type of the whole world is ſhewed in an Egge: for it is made of the foure Elementes, and is rounde like a Sphere, and hath life in it. The ſhell he likeneth in qualities to the earth, that is colde and drie: the white, to the Water that is colde and moyſt: the ſome or froth of the white, to the ayre, that is hoat and moyſt: the yolke to the fire, that is hoat and drie. So he maketh the egge, as it were μικροκόσμος, a litle world. *Lib.* 3. *Dioſ. cap* 148.

Hemp-ſeede hath contrary effect in men and in hennes.

Lib. 2. *proble.* 84.

An Egge reſembleth the whole world

Of Milke. Chap. 194.

Par. 5. What milke is.

MIlke is made of bloud twise concocted, or as Isaak Iudæus defineth it, Milke is nothing else but bloud twise concocted: for vntill it come to the pappes or vdder, it is plaine bloud: but afterward by the proper nature of the pappes it is turned into milke. Dioſco giueth this commendation to milke generally; All milke is of good iuyce, it nourisheth the body, it looseth the belly, yet it filleth the stomacke and bellie with winde. But this last inconuenience may be holpen, as he teacheth afterward: it is lesse windie if it be boyled. And I was wont to helpe it by putting in a little Pepper, Cloues & Mace. Milke, notwithstanding that it seemeth to bee wholly of one substance, yet it is compact or made of three seuerall substances, that is to say in effect of Creame, Whey and Curds. Of Creame is made Butter, and of Curds Cheese, of which I shal entreate afterward But of Milke there is great difference not onely concerning the kinds, but also touching the time of the yeare. For Cow Milke is thickest, and the milke of a Camell is thinnest, and the milke of a Goate is betweene both. Wherefore in the gouernance of health, Goates milke is best, and Cow milke is next. Yet the goodnesse of the pasture helpeth much to the goodnesse of the milke: for ill pastures make ill milke, and good pastures make good milke: for such as the foode is such is the bloud, and such as the bloud is, such is the milke, as Galen excellently prooueth, by example of Goates which fedde on Spurge and Scammonie, whose milke was very laxatiue. Also by example of a Nurse, who hauing fed much of wild herbes, after she gaue suck to a child, infected the same with many sores and byles. And touching the time of ỹ yeare, I say, that in the spring time, milke is thinnest, and at the fall of the leafe it is thickest and best, according to that olde saying: When

How the windinesse of milke may be holpen.

Three substances in milke.

Three sortes of milke.

Goates milk is best.

Lib. 2. cap. 64.

Lib. 3. de Ali. fac. cap. 15.

Fearne

Fearne wareth red, then is milke good with bread. And how naturall and nouriſhing a meate Milke is, may be perceiued not onely by children, who liue and like better with that than with any other thing: but alſo men and women, who being vſed from their childhood for the more part to milke, and to eate none or litle other meate but milke and butter, appeare to be of good complexion and faſhion of bodie. And no maruell: for where Milke is well digeſted, it engendreth good bleud, and giueth good nouriſhment, yea it is a reſtoratiue for them that be waſted, or in a conſumption, or be leane, as appeareth in *Schola Salerni*, in theſe wordes: What time of the yeare milke is beſt. *Cap.* 43.

Lac hecticis ſanum caprinum, poſt camelinum,
Ac nutritiuum plus omnibus eſt aſininum,
Plus nutritiuum vaccinum, ſic & ouinum,
Adſit ſi febris, caput & doleat, fugiendum eſt.

The degrees of milke in goodneſſe.

Whereby it appeareth, that Goats Milke is principall in a conſumption, becauſe it is of meane conſiſtence, as Galen ſayeth, becauſe it is not ſo thinne as Camelles Milke or Alles Milke, nor ſo fat and thicke as Cowes Milke or Sheepes Milke, yet common experience proueth that womans Milke ſucked from the breſt, is without compariſon beſt of all in a conſumption. Whereof a notable example was ſhewed of late yeares in the old Earle of Cumberlād, who being brought to vtter weakneſſe by a conſuming Feuer, by meanes of a Womans ſucke, together with the good counſaile of learned Phiſitions, ſo recouered his ſtrength, that before being deſtitute of heires male of his owne bodie, he begot that moſt worthy Gentleman that now is inheritour both of his fathers vertues and honour. But in the laſt verſe it is ſaid, that Milke hurteth them that haue the Agewe or the head ache: the reaſon is, becauſe in bodies that be diſtempered, it is lightly corrupted in the ſtomacke, and is *Lib.* 3. *de Ali. fac. cap.* 15. The Earle of Cumberland cured of a conſumption by womans milke. Why milk is vnwholſome in Agewes or headache.

Milke is ill for the Collicke or ſtone and cauſeth obſtructions.

turned into cholericke fumes, which both inflame the bodie and grieue the head. Alſo milke is hurtfull to them which haue the collicke or ſtone, or obſtructions of the Liuer or Splæne. But it is eſpecially good for them which be oppreſſed with Melancholy, which is a common calamitie among Students And for this purpoſe it ſhould be dronke in the morning faſting abundantly, new milked warme from the vdder. But who ſo would vſe it, ſhould cauſe the Beaſt to be milked into a veſſell wherein are firſt put a few leaues of Spere-mynte, a litle Sugar or pure Honie. For by this meanes it ſhall neither riſe in the ſtomacke afterward, nor yet turne into Curds, and after it, ſhould abſtaine from other meates and exerciſe for three or foure houres, for ſo doing it may purge the bellie, which is one good propertie that milke hath: for becauſe it is butterie it waſheth & clenſeth the intrailes, and is good againſt pricking paines of the Lungs, Guts Reynes, and Bladder. But otherwiſe if the Whey be conſumed by any meanes, Milk rather bindeth the belly than loſeth, and may be vſed as a medicine for a Laſke in this manner. Take Milke from the Cow, or elſe new milked, and heate a gad of Steele or iron glowing hote in the fire, and quench it therein, ſo doing nine or ten times together, then drinke it faſting, and it will helpe them. Yet ſome I haue known almoſt grown to a fiure, that by drinking of milke well boyled without ſalt, and well ſpiced with Cinamon, or with Chalke ſhauen into it, haue bene eaſed in ſhort time. But ſo long as the Whey is in it, it is rather Laxatiue: for whey of it ſelfe is verie Laxatiue, and may well be vſed of ſuch as be coſtiue, becauſe it loſeth the bellie gently. And for this cauſe (as Galen writeth) In old time they vſed it much to looſe the bellie. And this I can ſay of experience, that if it be commonly dronke at the ſpring of the yeare, and eſpecially in May, it bringeth the bodie to good temper, & is good againſt itch, ſcabbes, Morphew and other impediments without the ſkinne

Whether milke be looſing or binding.

A medicine for a laſke.

Whey.

Lib. 3. de Alim. fac. cap. 15.

ſkimme, & maketh a good colour in the face (as I ſuppoſe) for that it purgeth Choler and melancholie, and qualifieth the heate of the Stomacke and Liuer, all which properties are briefely ſet foorth in *Schola Salerni* in one verſe *Cap.* 36.

Incidit ꝯ, lauat, penetrat, mundat quoꝯ, Serum.

Some vſe to boyle Fumitorie, Harts tongue, Endiue or Succorie, Scabiouſe, Violet leaues, Borell, and ſuch like coling herbes in the Whey, and ſo it is made more effectuall for the foreſaid purpoſes, and who ſo needeth, may vſe this decoction, for it is of great force. A cooling decoction of whey good for many purpoſes.

Of Creame. Chap. 195.

CReame is one part or ſubſtance of milke, and is indeede the verie head or heart of milke, and is of two ſortes, that is to ſay, raw Creame which is gathered of the milke without fire after it hath ſtode a time, and clowted Creame which is made by ſetting the milke ouer an eaſie fire, vntill it come to a thicke head. Both theſe kindes are vſed as a delicate diſh in the Summer ſeaſon, either with ſugar or with Strawberies. But how wholſome a diſh it is, Matthiolus teacheth vpon Dioſcorides ſaying: By reaſon of the fatneſſe thereof, beſide that it looſeth the ſtomacke, and ſwimmeth aboue all the other meate, it reiecteth the nouriſhment, and maketh groſſe bloud. Wherefore they that go from Oxford to Botley, or from London to Iſlington to eate Creame, make but a ſkeueleſſe errand: yet raw Creame well boyled with a litle Sugar, is a good nouriſhing meate, and good for a weake Student, ſo it be vſed according to the conditions aforeſaid in the treatiſe of Milke. *Lib.* 2. *cap.* 68.

Of Butter. Chap. 196.

OF both sortes of creame is made Butter. which if it be fresh and new made is verie wholsome, especially if it be eaten in the morning, but afterward it is not so good, according to the old English prouerbe: Butter is Gold in the morning and Siluer at none, and Leade at night. The meaning whereof because it is so common, I will here omit. The chiefe properties of Butter are reckoned to be three in *Scho Sal.* as followeth.

Cap. 35.

Lenit & humectat, solvit, sine febre butyrum.

An experiment of butter to make one soluble. The vertues of Butter.

Butter mollifieth and moisteneth and loseth the belly, which effects are wrought chiefly by reason that it is oylie and slipperie. Wherefore it is good for such as be commonly costiue, and this experience I haue of it, that some which haue bene wonted to a fine diet, and to eat no bread but manchet, by eating of browne bread and butter in a morning fasting, (which is a Countrie mans breakfast) haue bene made as soluble as if they had taken some purgation. Also Paracelsus writeth in his booke named *Paramirum*, that the Flemings are little troubled with the collicke, because they vse to eate much Butter.

The Flemmings litle troubled with the collicke.

But in one respect they are reproued by Arnoldus vpon *Schola Salerni* in the Chapter aforesaid, for that they eate it last after other meats, for butter (saith he) should in no wise, as meat be eaten in great quantitie, and especially it should not be eaten after other meat. But to vse it with other meate it is verie wholsome. Beside this it profiteth them much that be stuffed in the breast or lungs with superfluous humors, and be short winded, especially if it be eaten with Sugar or Hony. Yet it is not good for them that haue any feuer or hot liuers, for the fatnesse thereof doeth augment the heate of the feuer or Liuer. The necessitie of Butter in dressing of meates, in making of salues and oyntments, I ouerpasse, yet would I wish that

that such as haue children to bring vp, would not be without May butter in their houses. It is to be made chiefely in May, or in the heat of the yeare, by setting butter new made without salt, so much as you list in a platter open to the Sunne in faire weather for certaine daies, vntill it be sufficiently clarified, and altered in colour, which will be in twelue or fourteene daies if there be faire Sunneshining. This is of maruellous vertue in any exulceration, and I haue knowne the wilde fire healed therewith, being incorporate with Sage leaues. And for the ease of Infants to bring forth their teeth, Galen aduiseth vs to rub their gummes oftentimes with fresh Butter, and thinketh it of no lesse force then Honie, for that purpose. Of the making of Butter is left a kind of whey, which they commonly call Butter milke, or soure milke, which after it hath stood a time, becommeth sowre, and is much vsed to be eaten either of it selfe, or with swæt milke, especially in the Summer season, because it is cooling, and no doubt but it is both moyst and nourishing, and cleanseth the brest, and is shortly digested. Also with it is made together with swæt Milke, a kind of possets, which is called a posset of two Milkes, or a sowre milke posset, which is a verie temperate and cooling drinke, and is vsed in hote diseases with great successe, and doth coole more than any other drink, as is proued daily in Lankashire, where it is most vsuall. The way to make it, is to take a quantitie of Butter milke after it is sowre, and to vse that as you were wont to vse ale or wine to make other possets. This kind of posset, and the other made with Ale & swæt Milke, are so vsuall in the Countrie aforesaid, that they supply a great part of Phisicke. And the one sort that is made with Ale, is commonly vsed in the morning and at breakefast for their seruants, and found by experience to be as good in health as in sicknesse: but euerie Countrie hath his fashion, according to the olde Adage. There is yet another kind of Butter made of Almonds with Sugar

May Butter.

To heale the wild fire

To bring forth teeth in children. *Lib. 10. Simp.*

A posset of two milkes.

Possets vsed at breakfast in Lankashire.

and rose water, called Almond Butter: which being well made and eaten with Violettes, especially in Lent, when Violettes be most fragrant, is verie wholesome and commodious for Students: for it reioyceth the heart, it comforteth the Braine, and qualifieth the heate of the Liuer.

Almond butter.

Of Cheese. Chap. 197.

Cheese generally in Phisicke is reckoned vnwholesome, and is thought to annoy the stomacke, to cause oppilations, to engender ill humours, to breed the collicke and stone. Wherefore it is no good meate for Students, though labouring men commonly vse it without harme. The nature of Cheese standeth chiefly in three pointes, as it is in *Schola Salerni*. First in that it is cold, which is to be vnderstood of new Cheese. Secondly in that it bindeth the bellie, and maketh one costiue. Thirdly in that it breedeth grosse humours, which is the propertie of all sortes of Cheese, as Galen writeth, saying: To breed grosse bloud, is the common fault of all Cheese. The aforesaied three properties are briefly expressed in this manner.

Cap.37.

Lib.3.de alim. fa. Cap.17.

Caseus est gelidus, stipans, crassus, quoque durus.

Where *durus* and *stipans* haue one signification: yet of all sortes of cheese, that which is soft, being well made doth least harme: yea as it is in *Schola Salerni*, it both nourisheth and maketh fat, for so it is sayd,

Cap. 9.

Nutrit triticum, & impinguat, lac, caseus infans.

What cheese is best.

Now what cheese is well made or otherwise, may partly be perceiued by this old Latine verse.

Non mix, non Argos, Methusalem, Magdalenene,
Esau, Non Lazarus, caseus ille bonus.

That is to say, Cheese should not be white as Snowe is,

is not full of eyes as *Argos* was, nor old as *Methuſalem* was nor full of whey or weping as *Marie Magdalen* was, nor rough as *Eſau* was, nor ful of ſpots as *Lazarus*. Maiſter Tuſſer in his booke of huſbandrie addeth other properties alſo of Cheeſe well made, which who ſo liſteth may read. Of this ſort for the moſt part is that which is made about Banburie in Oxfordſhire: for of all cheeſe (in my iudgement) it is the beſt, though ſome preferre Cheſhire Cheeſe made about Nantwich: and other alſo commend more the Cheeſe of other Countries. But Banbury Cheeſe ſhall go for my money, for therein (if it be of the beſt ſorte) you ſhall neither taſt the renet nor ſalt, which be two ſpeciall properties of good Cheeſe. Now who ſo is deſirous to eate cheeſe, muſt eate it after other meat, and in litle quantitie. A peny weight according to the olde ſaying is enough, for being thus vſed, it bringeth two commodities. Firſt it ſtrengtheneth a weake ſtomacke. Secondly it maketh other meates to deſcend into the chiefe place of digeſtion, that is the bottom of the ſtomak, which is proued in *Schola Salerni* in theſe wordes: *Cap.* 37.

Cheeſe ſhould be eaten after meate.

Languenti ſtomacho, caſeus addit opem,
Si poſt ſumatur, terminat ille dapes.

But olde and hard cheeſe is altogether diſallowed, and reckoned in *Schola Salerni* among thoſe tenne manner of meates which engender melancholy, and be vnwholſome for ſicke folkes, as appeareth before in the Chapter of Biefe: yet an old hard Cheeſe is good for ſome thing, for Galen ſheweth, that an old Cheeſe cut in pieces, and ſodden with the broth of a gambon of bacon, and after ſtamped with a litle of the broth, and made in maner of a plaiſter, and layd to the ioynt where the gowt is, will breake the ſkinne, and diſſolue thoſe hard knots which the gowt cauſeth, which experiment he firſt proued himſelfe, and was afterward vſed of others. Wherby it appeareth that olde Cheeſe, though it do no good within the bodie, yet *Cap.* 7. *Lib.* 10. *Simp.*

A good plaiſter for the gowt made of an old cheeſe.

I thinke an old and hard Cheese is better in their cofers than in their bellies: yet I know that labouring men eating it daily fele no inconuenience thereby. But that is not to be marueiled at, for as I say often) Great labour ouercommeth all things, and that sort of men haue commonly good stomackes: and so saith *Schola Salerni*.

Cap. 37.

Caseus, & panis bonus est cibus bene sanis.
Si non sunt sani, tunc hunc non iungito pani.

And surely the state of bodie that many labouring men haue, is very sound and perfect, and is named of Galen *absoluta* εὐεξία. And contrariwise the state of Students, I meane of those which be Students indeed, and not loytering Lurdeines, I say the state of their bodies is rather κακεξία. For they be commonly *Valetudinary*, that is sickly, and therefore they haue more nede to forbeare such meates as be of hard digestion, and of euill nourishment, as hard Cheese and such like. As for rosted Cheese is more mat to baite a trap, to catch a mouse or a rat, than to be receiued into the bodie, for it corrupteth in the stomacke both it selfe and other meates, and sendeth vp ill vapors and fumes, which corrupt the breath. Some folks by nature do abhorre Cheese, which commeth of a naturall proprietie of the stomack, by reason of the temperature thereof, for that reason Galen yeldeth: There is a certaine proprietie of temperament in euerie bodie which agreeth to one thing and disagreeth with another. And againe he sayeth. There is a certaine naturall desire in euery part. Hitherto of white meates.

Apho. 3. com. 1.

Rosted cheese

Why some by nature abhorre cheese

Lib. 1. de temp.

Lib. 1. de consu.

Of Sauces. Chap. 198.

NExt after meats I haue thought good to speake somwhat of Sawces, because weake stomackes as be commonly of students, do nede often times to be prouo-

ked

uoked. Yet I will not say much thereof, because the making of Sawces, doth belong to the Cooke and not to the Phisition, and diuers meates require diuers Sawces, and diuers men haue diuers appetites, so that it were an infinite matter to discourse fully therein. But I will briefly set downe some things very profitable in this behalfe: which if Students shall follow, they shall finde thereby great commoditie touching their health. Of all Sawces those two are the best, which were commended by Socrates, as Tullie reporteth. That is, hunger is the sawce for meate, and thirst is the sawce for drinke. And thereof Tullie giueth two notable examples in the same booke, which I will recite in English. First of hunger, that it is the best sawce for meate, he proueth by Ptolomeus king of Egypt in this manner: When Ptolomeus trauailed through Ægypt, he parted for a while from his companie, and went into a Cotage, and finding nothing there but browne bread, he thought that he neuer fed better in all his life. And that thirst is the best sawce for drinke, he proueth by the example of Darius the great king of Persia, as followeth. When Darius flying from his enemies, in his thirst, had drunke fowle water, defiled with dead carcasses: he sayd that he neuer dranke better drinke in all his life: for why, he dranke alwayes before he was thirstie. To these may be added ỳ worthie Apothegme of Dionysius king of Sicilie, mentioned by Tullie in the sayd booke: When Dionysius misliked the pottage that were serued before him at the beginning of his supper, the Cooke which had made them sayd, it was no meruaile if they misliked him, for they wanted sawce. What sawce (quoth the King?) Marie sir, sayd the Cooke, they wanted labour, sweat, running, hunger, thirst: for with these things are the meates of the Lacedemonians sawced. So that hunger and thirst are the best Sawces for meate and drinke, and the meanes to get hunger and thirst, are exercise and

Two principall sawces. *Lib. 5. Tus.*

Two notable exãples in two Kings of hunger & thirst.

These Lacedemonian sawces are good for such as feed at full.

How Socrates procured hunger.

abſtinence for a time. This did Socrates well perceiue the author of this golden ſentence, for as Tully writeth in the foreſayd booke. When he walked apace vntill the euening, and one demaunded of him why he did ſo, he anſwered, that he procured hunger by walking, to the end he might ſuppe the better. But this kinde of ſawce is naturall, and euery man doth bring it with him to the table: but there be other ſawces which be artificiall, of which I will ſet downe thoſe that be moſt vſuall.

Of Salt. Chap. 199.

THe ſawce moſt common of all other is Salt, which is ſo neceſſarie that we cannot well liue without it: & therefore it is the firſt thing that is ſet on the Table, and ſhould be the laſt take away according to thoſe old verſes mentioned by Arnoldus vpon *Schola Sal.* Cap. 52.

Sal primò poni debet, primóque reponi,
Omnis menſa male ponitur abſque ſale.

The neceſſitie of Salt in ſeaſoning of meates, and preſeruing of meates is ſuch, that almoſt it is vſed with euery kinde of meate The vertues thereof be chiefly two, in the Chapter aforeſayd. The firſt is, that Salt reſiſteth venime, by reaſon that it is a dryer The ſecond is, that Salt maketh a mans meate ſauourie, which needeth no proofe. Theſe two properties are thus expreſſed in meeter in the ſayd Chapter: Two vertues of Salt.

Sal virus refugat recte, inſipidumq; ſaporat,
Nam ſapit eſca malè quæ datur abſque ſale.

There be two kindes of Salt in vſe among vs in England, that is, Bay ſalt, and white Salt, which is chiefly made in Cheſhire at the townes called ỳ Wiches, where there be certaine pits or welles of ſalt water, whereof by boyling they make the white Salt. And the ſame water is as good to powder any kind of fleſh, as Byne: for (as I Two kindes of Salt vſed in meates.

haue

haue heard them say that dwell about ẏ Wiches) within foure & twentie houres it will powder bæfe ſufficiently. A great bleſſing of God to raiſe vp ſuch ſprings for our vſe ſo farre within the land. There be alſo other ſortes of Salt vſed in Phiſicke, but not vſed in meates, wherefore I let them paſſe. And although Salt doth make the meate more ſauorie, yet I aduiſe all ſtudents not to eate much Salt, nor Salt meates: for much Salt eaten (as it is ſayd of old) will make one to loke old ſone, and Salt meates bræde the diſcommodities aforeſayd in the Chapter of Salt fiſh. And this experiment I haue of my ſelfe, which peraduenture may do others good that being troubled with an Itche diuers yeares at Oxford, by forbearing Salt altogether & Salt meates I was cured thereof throughly within one yeare, and I was ſo preciſe in that point, that I would eate no Salt with an Egge, which at the firſt I thought vnſauorie, but afterward by vſe it waxed pleaſant enough.

Of Vineger. Chap. 200.

The ſecond ſort of ſawce which is in common vſe, is Vineger, whoſe nature is to cole and bind, as Dioſcorides writeth. It is good for the ſtomacke, and prouoketh appetite, and is very wholeſome to be vſed in the time of Peſtilence. For (as Auicen ſaith) to vſe Vineger with meate in time of Peſtilence, is a good preſeruatiue. In *Schola Sal.* there be fiue properties aſcribed to Vineger. Firſt, that it dryeth. Secondly, that it coleth. Thirdly, that it maketh leane. Fourthly, that it engendreth Melancholy. Fiftly, that it diminiſheth ſæde of generation: all which properties are contained in theſe verſes following.

Lib. 5. cap. 17.

Cap. 45.

Cap. 46. Fiue properties of vineger.

Frigidat & modicum: Sed plus deſiccat acetum,
Frigidat emacerat q̃, Melanch. dat, ſperma minorat.
Siccos infeſtat neruos, & pinguia ſiccat.

The last verse sheweth, that Vineger hurteth the sinewes, and maketh one leane, which is to be vnderstode, if it be taken fasting, as I haue knowen some maidens to drinke Vineger next their hart to abate their colour & to make them faire, and sometime to eate tostes dipped in Vineger: but if it be often vsed, it will brede many inconueniences. One spoonefull of Vineger mingled with three spoonefuls of Rose water, or for wat of Rose water with well water, is a good lotion to cleanse the mouth and gummes from filth which corrupt the breath. There be two sorts of Vineger in common vse, that is to say, white and red. For the colour it maketh no matter so that it be rightly made: for some vse to mingle Ale and Wine together, and so to make Vineger, and some make it of Ale only, giuing it a colour afterward with Turnsal, or such like: but that is rather Aliger the Vineger, for right Vinegar is made of Wine onely. And if any list to make a perfect kinde of Vineger, that is not onely wholsome but wholesome also, let him take a galon or two of good Vineger in some little barel or glasse, and put into it, for euery quart of Vineger, one handfull of Rose leaues, gathered before they be fully budded forth, and withered halfe a day before vpon a faire borde, put them into the Vineger, and stop vp the barrel or glasse very close with corke and clay, and set it so that the Sunne may haue power vpon it, but yet defended from the rayne, and let it stand so a moneth or sir weeks, or longer, and at the end of Sommer straine the Vineger from the Roses and keepe it for your vse. Or if you would haue it stronger of the Roses, straine forth the olde Roses, and put in fresh oftentimes, or if you suffer the Rose leaues to remaine all the yeare in the Vineger it is not amisse, for they wil not putrifie. After the same manner you may make Vineger of Giloflowers, which I haue spoken of before where I entreated of that flower. Likewise of Violets and such like: but the Vineger of Roses and Giloflowers is best,

A practise to make one leane & low coloured.

A good water to clense the mouth.

Rose vineger

Vineger of Giloflowres.

and

it is in deede of great vertue, as well in meates as in medicines, especially against the Pestilence. And if a man cannot abide to drinke it, yet to drenche an Hādkerchief, or such like cloth in it, and to smell to it, is a good preservatiue, or to heate a flate stone or other stone in the fire, & to powre Wineger vpon it, and to receiue the smoake or fume thereof with open mouth. Verivice, which is made of Crabbes pressed & strained, is like to Wineger in operation, sauing that it is not so strong. A posset or Silibub made of Verivice, is good to cole a cholericke stomacke, & I haue knowen some to vse them in hoat Feuers with good successe. With Wineger also is made Drimel, which is very good to open obstructions of the inner parts of the body, wherby Feuers may be preuented which commonly proceede of obstructions. It is to be made in this manner: Take a quart of faire water, a pinte of pure Honie, boyle them both together leasurely, alwayes scumming as froth ariseth. And when they are boyled to the third part, that is to a pinte, then put in of strong white Wineger, (if you can get it) halfe a pinte, boyle them againe a little, and scumme it cleane with a Fether, then take it off, and vse it at your pleasure. This is named Drimel *simplex*. Some put in Rosemarie at the first boyling, and so they make it more pleasant. But if you put in rootes of Persely and Fenell and their seedes, it is then Drimel *compositum*, and is more effectuall in opening obstructions. Fernelius prescribeth as much Honie as water. Weckerus appointeth a pottell of Honie, a quart of water, and another of Wineger, to be made as afore is sayd, so that you may follow whether authour you will.

Preseruatiues from the Pestilence.

Verivice.

Oximel.

Li. 7. de Meth. Anti. lib. 2.

Of Mustard. Chap. 201.

The third Sawce which is in common vse is Mustard, which as it procureth appetite, & is a good sawce with sundry meates both flesh and fishe, so is it medicinable

to purge the braine, as I haue shewed in the treatise of Herbes, which effect may easily be perceiued, by that if the Mustard be good, if a man licke too deepe, it straight way pearceth to the Brayne, & prouoketh neesing, which ertremitie may be soone holpen by holding bread at your nose, so that the smell thereof may ascende vp into the head, for that killeth immediatly the strength of the Mustard. The best Mustard that I do know in all England, is made at Tewkesbery in Glocester shyre, & at Wakefield in Yorkeshyre. Of the three foresayd Sawces, Salt and Mustard are hoat: but Mustard much hotter than Salt, and Vineger is cold, which difference must be applied to seasons of the yeare: for in hoat seasons we should vse cold sawces, and in cold seasons contrariwise.

How neesing proceeding of Mustard may be holpen.

Of a Common sawce. Chap. 202.

Cap. 22.

IN *Schola Salerni* is set forth a common Sawce, to be made with fiue things, that is to say, with Sage, Salt, Wine, Pepper, Garlicke, Percely, as appeareth by these verses:

Saluia, Sal, Vinum, Piper, Allia, Petrocelinum:
Ex his fac salsa, ne sit commixtio falsa.

But I doe not thinke that all these together should be made in one Sawce, for that were but a mingle mangle indeede, and a swete sawce for a sicke Swine: but I do take it that all these are good to be vsed in common sawces, especially for the Winter season, because they be hoate. Yet I do know one Sawce which is common, and is verie good for diuers sortes of meates, and that is Onions slyced very thinne, fayre Water and grosse Pepper, for this Sawce, will serue very well for Capon, Henne, Fesant, Partriche, or Woodcocke. The Onions will do the lesse harme if they be boyled in Water, vntill

vntill they be in a manner dry, then may you put some of the dripping to them, and Pepper grosse beaten, for so it will serue also for a Turkye. But I will enter no further into the art of Cokerie, lest some cunning Coke take me tardie, and say vnto me as the Tayler sayd to the Shoomaker; meddle no further but with the shoe. Wherefore of the goodnesse or substance of meates thus much. It followeth now that I speake of the quantitie of meates.

Of the quantitie of meates. Chap. 203.

The second thing, that is to be considered of meates (as appeareth by my diuision) is the quantitie, which ought of all men greatly to be regarded, for therein lyeth no smal occasion of health or sickneſſe, of life or death. For as want of meate consumeth the very substance of our flesh, so doth exceſſe and surfet extinguish & suffocate naturall heat wherein life consisteth. So that the word *Mediocre*, which Hippocrates applieth to all those fiue things spoken of in this booke, must especially be applied to meates, that is to say, that the quantitie of meate be such, as may be well digested in the stomacke. That it be according to ỹ nature of him that eateth, & not alwayes according to appetite. For the temperate stomack only (which is rare to be found) desireth so much as it may conueniently digest. Contrariwise the hoat stomacke doth not desire so much as it may digest. The cold stomacke may not digest so much as it desireth. Wherefore, the surest way in feeding is to leaue with an appetite, according to the old saying, & to keepe a corner for a friend. Which also is approued by Hippocrates, where he saith: The preseruation of health is, to rise from the table with an appetite, and to labor lustily. The same also is taught in Ecclesiasticus after this maner: How litle is sufficiẽt for a mã wel taught,

Cap.1.

Thre differences of stomackes.

Epid.Sect.4. Aphe.20. Two chiefe points of perseruing health.

Cap.31.

and therby he belcheth not in his chamber, nor feleth any paine. A wholesome sleepe commeth of a temperate belly, he riseth vp in the morning, and is wel at ease in himself, but paine in watching and cholerick diseases, and paines of the bellie are with an vnsatiable man. This rule although it be very hard, (for hardly may a man withhold his hands vntill his belly be full) yet I aduise all men as much as they may to follow it, and to beare well in mind these two Latin verses following:

Two verses to be followed of all that would liue in health.

Pone gulæ metas, vt sit tibi longior ætas,
Esse cupis sanus? sit tibi parca manus.

That is to say, vse a measure in eating, that thou maist liue long: and if thou wilt be in health, then hold thine hands.

But the greatest occasion why men passe the measure in eating, is varietie of meats at one meale. Which fault is most common among vs in England farre aboue all other Nations. For such is our custome by reason of plentie (as I thinke) that they which be of abilitie, are serued with sundry sortes of meats at one meale. Yea the more we would welcome our friends, the more dishes we prepare. And when we are well satisfied with one dish or two, thē come other more delicate, & procureth vs by that meanes, to eate more thē nature doth require. Thus varietie bringeth vs to excesse, and sometimes to surfet also. But Physicke teacheth vs to feede moderately vpō one kinde of meate only at one meale, or at least wise not vpon many of contrarie natures. Which the Poet Horace notably declareth in this manner.

Varietie of meats, breedeth excesse and surfet.

Ser. lib. 2. Sa. 2

Drantes verses.

Now listen well, how great the fruites of sparing dyet be,
First good for health, for this thou must perswade thy selfe with me:
That many things annoyeth man, and meates do much offend.
Though they be pleasant, yea & good, yet, when thou dost thē blend,
As fish with foule, rost meates with boyld, to choler goes the farre,
The moyst to flewme, for stomack flewme a guest is most vnmeete.

And

And thus much I can teſtifie of mine owne experience, that a man who was before verie groſſe and fat, by feeding vppon one diſh onely at one meale, and drinking thereto but ſmall drinke, within a yeare or two became ſlender. Alſo another I knew, that by eating one meale onely in one day, though diuerſe ſorts of meates, was made thereby much ſmaller. But hereof we haue no better a proofe than is in the vniuerſities of Oxford and Cambridge, where the Students haue commonly but one kinde of meate at a meale, and do liue and like very well therewith, and be for the more part as cleane men of perſonage, as lightly may be ſeene. Yet I condemne not varietie of meats, eſpecially with vs in England that be daily accuſtomed thereto, ſo that there be no great contrarietie betweene them, as there is betweene fiſh and fleſh, betweene Martilmas beefe and Chickens, and ſo that we exceed not ỹ meane in eating: for exceſſe bringeth ſurfet, ſurfet bringeth ſudden death oftentimes, as Galen ſheweth. The reaſon is alleadged in the ſame place. When the bowels are filled with meate and drinke aboue meaſure, it is danger, leaſt that they breake, or naturall heat be quenched and ſuffocate. This diſeaſe, (I meane ſurfet) is verie common: for common is that ſaying and moſt true: That more die by ſurfet than by the ſword. And as Georgius Pictorius ſaith, all ſurfet is ill, but of bread worſt of all. And if nature be ſo ſtrong in many, ỹ they be not ſicke vpon a full gorge, yet they are drowſie and heauie, and more deſirous to loyter then to labor, according to that old meeter, when the belly is full, the bones would be at reſt. Yea the minde & wit is ſo oppreſſed and ouerwhelmed with exceſſe, that it lyeth as it were drowned for a time, and vnable to vſe his force. Which thing the Poet Horace worthily ſetteth forth in the aforeſaid Satyre as followeth:

An experiment to make one ſlender.

Lib. 1. Apho. 3.

Dialo. 3.

A full belly is vnfit for ſtudy.

Thou ſeeſt how pale all men do riſe from ſuppers late at night.
Againe, the corps charged with exceſſe, doth ouer charge the mind,

Abandoning to earthly things the soule of heauenly kind.
The temperate may soone dispose his members to their rest,
And rise againe deliuerly, to labour quicke and prest.

Wherefore I counsaile all Students to follow the aduise of the Poet Ofellus mentioned by Horace in the said Satyre in these woordes:

Learne abstinence, O learne of me, not when your paunch is full,
Or when with grosse vpstinging fumes, your sight is mazd and dull,
O, when your lust leanes to the worst, and will not brooke the best,
Come soberly, not ouercharg'd, with intrailes all at rest.
Some thing to say, the wastfull womb doth plague and kill the braine,
As that iudge doth his countrie hurt, who gapeth after gaine.

Lib. 5. Tusc.

Two notable sayings of Tullie touching the quantitie of meates.

And Tullie himselfe is of the same minde, where he sayeth: We can not well vse the minde, when we be full of meate and drinke. And in Cato Maior he sayeth: So much meate and drinke must be taken, that the strength may be refreshed and not oppressed. But that the quantitie of meat may be fully declared, it is necessarie that I propose three sorts of diet prescribed by Phisitions as well in health as in sickenesse. Which be, a full dyet, a meane dyet, a slender dyet. Or if you will apply it to meates, much enough, enough in a meane, and litle enough. The full dyet doth not onely sustaine the strength of the bodie, but also encreaseth it. The meane dyet doth onely preserue the strength and maintaine it. The slender dyet doth abate and diminish it. The full dyet (for example sake) may be such, as is vsed at Oxford vpon gaudie daies. The meane diet, such as is vsed commonly. The slender dyet, such as is vsed vpon fasting nightes, as a litle bread and drinke, and a few raysons or figges. Now as the meane is best in all things, so in dyet, as Hippocrates teacheth: Not fulnesse, nor hunger, nor any thing else exceeding natures measure is good: for all excesse is against nature. Yet if a man shall decline from the meane toward

Three sortes of dyet.

Lib. 2. Apho. 4.

toward either of the extreames (for it is verie hard alwaies to hold the meane) it is better in health to decline to a full dyet than to a slender, so it be not a plaine surfet. For so teacheth Hippo.: Euerie offence in dyet is wont to be more grieuous in a slender dyet, than a full dyet, and for the same cause, a verie spare, precise and exquisite dyet is not so sure for them which be in health, because the breaking thereof is more grieuous. So that in health we should keepe no precise dyet, but alwaies seeke to augment the strength of the bodie, by a full dyet, or at the leastwise to maintaine it by a meane dyet, and in no wise to diminish it by a slender diet. And this is the cause (in my iudgement) why some men obseruing no dyet at all, be more healthfull and stronger, than those who tie themselues continually to certaine rules in dyet, because in thē, nature being stronger, is able to withstand any sickenesse, by expelling the cause thereof. Yet in sickenesse sometimes, a slender dyet is necessary especially in sharpe diseases, as Hip. teacheth. And in long sickenesse the meane dyet is to be vsed, aswell as in health. For otherwise, the strength of the patient were not able to endure till the end of the sickenesse. But in a sickenesse that will end within three or foure daies, we should vse a diet which Galen calleth in his commentarie vpon the foresaid Aphorisme *Summa tenuis victus*, that is to eate nothing at all, or else, but a little melicrate: and surely this kind of diet is good in some diseases, and I haue known many that haue driuen away sickenesse by fasting. That is to say, by eating nothing for a time, which is named in Latine *Inedia*. And for this cause (as I thinke) that ancient Phisition Thessalus, mentioned of Galen, first deuised this *Diariton*, that is to say three daies abstinence, for his patients, whom notwithstanding Galen refuteth in the same place, because he vsed it in long diseases, & by that meanes brought his patients to vtter weakenesse. Wherefore he concludeth, that the phisition in dyeting should regard

1. Apho. 5.

Dyet in sickenesse. 1. Apho. 4.

Fasting driueth away sickenesse.

lib. 4. de meth. med. cap. 4.

chiefly two things: that is to say, the feare of the sickneſſe, and the ſtrength of the partie that is ſicke, and therafter to preſcribe leſſe or more to be receiued. More ſhall be ſaid touching this poynt, where I ſhall entreate of cuſtom, time and order. Now if a man being in health take more than nature may well beare, let him follow the counſaile of Ieſus Sirach. If thou feele that thou haſt eaten too much, ariſe, go thy way, caſt it out of thy ſtomack, and take thy reſt, and it ſhall eaſe thee, ſo that thou ſhalt bring no ſickneſſe vnto thy bodie.

Cap. 31. How ſurfet may be eaſed.

Of Qualitie. Chap. 204.

The qualitie of meats.

THE third thing that is to be conſidered in meates, is the qualitie, that is to ſay, the temperature or ſtate thereof: as whether it be hote or cold, moiſt or dry, groſſe or fine, thicke or thinne, which is greatly to be regarded both in health & ſickneſſe, for in health ſuch meats ſhould be vſed, as be like in temperature to the bodie. As to them whoſe naturall complexion is moyſt, as is of children, ought to be giuen meates that be moyſt in vertue or power. And to them whoſe naturall complexion is drie, ought to be giuen meates drie in vertue or power. Contrariwiſe, to bodies vntemperate and in ſickneſſe, ſuch meates or drinks are to be giuen, which be in power contrarie to the diſtemperance. As to them which be verie cholerick or ſicke of a feuer, ſhould be giuen moyſt meats and cooling. For true is that ſaying of Galen: Euerie thing is encreaſed and nouriſhed with his like, and is deſtroyed and corrupted by the contrarie: therefore the preſeruation of health is wrought by things like, and diſeaſes are cured by the contrarie. Whereof ſpringeth that common rule, That contraries are cured by their contraries. But here we muſt take heed that the meates do not much exceede the diſtemperature of the bodie: as thoſe doe which be named medicinable meates,

De inæqua. inte. cap. 6.

as

as hot Wines, Pepper, Garlicke, Onions, and such like. For these being hote and drie farre aboue the meane, if they be giuen to a cholerick person, they be very noisome, because they exceed the iust temperature of mans bodie in that complexion. But to them which be flegmatike they be often times wholesome. Contrariwise cold water, cold herbes, and cold fruites moderately vsed, be wholsome to cholericke bodies, by putting away the heate exceeding the naturall temperature. But to them which be flegmatik, they be vnwholsome, and do bring into them distemperature of cold & moyst: but what meats be hot or cold, moyst or drie, grosse or fine, thick or thin, may be learned by perusing ỳ treatise before, cõcerning meats of al sorts.

Of Custome. Chap. 205.

The fourth thing that is to be considered in meats is custome. Which is of such force in mans bodie both in sickenesse and in health, that it counteruaileth nature it selfe, and is therefore called of Galen in sundry places, another nature. Whereof he giueth a notable example, where he sheweth that an olde woman of Athens vsed a long time, to eat Hemlocke (which is a ranke poison) first a litle quantitie, and afterwarde more, till at length she could eate so much without hurt as would presently poyson another. The like Storie is tolde by Albertus Magnus, where he declareth that a childe by long vse and custome would eate Spiders out of the wall without anie harme, notwithstanding that Spiders (as all men doe know) are a present poyson: So that custome in processe of time may alter nature, and make that harmlesse which is otherwise hurtfull. And in meat and drink euery man feeleth in himselfe, that whereunto he hath bene of long time accustomed, though it be not so good as other, yet doth it lesse harme than that whereunto he is not vsed. And this is approued by Hippocrates: Those things

Lib. de Con.

Lib. 3. Simp.

Two maruellous examples of poyso eaten without hurt.

Lib. de Secret.

Custome in meate and drinke.

2. Apho. 50

which haue bene long vſed, although they be worſe, yet they grieue vs leſſe, than things vnwonted. Therefore it is good ſometime to change cuſtome. Cuſtome alſo bringeth liking, and liking cauſeth good concoction. For what the ſtomacke liketh, it greedily deſireth: and hauing receiued it, cloſely incloſeth it about vntill it be duely concocted. Which thing is the cauſe that meate and drinke wherein we haue great delight, though it be much worſe than other, yet it doth vs more good: which Hippo. alſo teacheth. Somewhat worſe meate and drinke, ſo it be to our liking, is to be preferred before meat & drinke which is better, but not ſo delightfull. Which is not ſo to be taken as many Phiſitions do thinke, as if it were lawfull for them to ſuffer their patients to haue whatſoeuer they deſire, although it be contrarie to their diſeaſe: but it is meant conditionally, as Hippo. teacheth, to wit: If it hurt litle, and that hurt which is, may eaſily be remedied. And of what force cuſtome is in labour, Hipp. teacheth, They that be accuſtomed to daily labor, though they be weake or old, do more eaſily abide their wonted exerciſes, than they that be vnwonted, although they be young and ſtrong. And this is the cauſe that Craftſmen and huſbandmen, although they be olde and weake, can doe that which ſtronger and younger men being not ſo inured, may not do. As, a feeble old Miller to lift a great weightie ſacke: an old Smith to weald and labour with a greater hammer, than a younger man not thereto accuſtomed. Wherefore whoſoeuer wilbe ſtrong and able to endure labour, muſt accuſtom himſelfe to labour. Cuſtome likewiſe is of great force in ſleeping and waking, and other things called not naturall, which I ſhall entreate of hereafter. God therefore is that counſaile in *Schola Salerni.*

2. *Apho.* 38.

Tpi l. 6. Sec. 4. Apho. 7.

2. *Apho.* 40. Cuſtome in labour.

Cap. 55.

Omnibus aſſuetam iubeo ſeruare dietam,
Approbo ſic eſſe, ni ſit mutare neceſſe.

Where it is to be noted, that ſometime cuſtome is to be chaunged

chaunged if necessitie so require. Neither is it good for any man that is in perfect health, to obserue any custome in dyet precisely, as Arnoldus teacheth vpon the same verses in these words: Euerie man should so order himselfe, that he might be able to suffer heate and cold, and all motions, and meats necessarie, so as he might change the houres of sleeping & waking, and his dwelling and lodging without harme: which thing may be done, if we be not too precise in keeping custome, but otherwhile vse things vnwonted. Which sentence of Arnoldus agreeth verie well to that of Cornelius Celsus: He that is sound and in good health, and at libertie, should bind himselfe to no rules of dyet. To need neither Phisition or Chirurgion, he must vse a diuerse order of life, and be sometimes in the countrie, sometime in the towne, sometimes hunt, and sometime hawke. But some man may demaund of me how this may agree with that saying of *Schola Salerni*.

A dyet for healthy men.

Lib. 1.

Men in perfect health should keepe no precise order in diet.

Cap. 1.

Si tibi deficiant medici, medici tibi fiant,
Hæc tria, mens hilaris, requies, moderata dieta.

Whereunto I answer, that a moderate dyet is alwaies good, but not a precise dyet: for a moderate diet is, as Terence speaketh in Andria: To take nothing too much: which alwaies is to be obserued. But if a man accustome himselfe to such meats and drinks as at length will breed some inconuenience in his bodie, or to sleepe, or to watch, or any other thing concerning the order of his life, such custome must needes be amended and changed, yet with good discretion, and not vpon the sudden: because sudden chaunges bring harme and weakenesse, as Hippocra. teacheth he therefore that will alter any custome in dyet rightly, must do it with three conditions, which are expressed by Hip. Change is profitable, if it be rightly vsed, that is, if it be done in the time of health, and at leisure, and not vpon the sudden. And thus much of Custome.

How a custome in diet may be chãged without harme.

6. Epist. sect. 3.

Lib. 2. *V. Ct. acut. cap.* 18.

Of Time. Chap. 206.

The fifth thing that is to be considered in meats, is the time, which standeth chiefly in three points, that is to say: Time of the yeare: Time of the day: Age of the partie. Concerning times of the yeare, no better counsell can be giuen, than that of *Schola Salerni*. Cap. 29.

Temporibus veris, modicum prandere iuberis,
Sed calor æstatis, dapibus nocet immoderatis.
Autumni fructus, caueas ne sint tibi luctus.
De mensa surge quantum vis tempore bruma.

For the better vnderstanding whereof, it is necessarie, that we knowe the foure seasons of the yeare, and their temperature. That is to say, the Spring time, Summer, Autumne or fall of the leafe, and Winter. The Spring time beginneth in March when the Sunne entreth into *Aries*, and is in temperature, not hot and moist after the olde opinion, but in a meane without all excesse, as Galen prooueth: and the equall mixture of the foure qualities in it, to wit, of heate and colde, moist and drith, is the cause both of the meane temperature, and also of the wholsomnesse thereof: for of all seasons of the yeare, the Spring time is most wholesome, as Hipp. teacheth. Yet it cannot be denied, but that the beginning thereof doth participate with Winter, and the end with Summer. Wherefore in the beginning of the Spring, the diet should be according to Winter. And in that sense Hipp. ioyneth winter and the Spring together in like diet. The stomacke is hottest, and sleepe longest in the winter, and at the spring of the yeare: wherefore then more meat should be giuen, for naturall heat is stronger, and therefore requireth more plentifull nourishment. But *Schola Salerni* in the first verse aforesaid, meaneth the latter parte of the Spring, wherein

The foure seasons of the yeare.

Lib. 1. de temp. c. 4.

3. Apho. 9. Ver saluberrimum & minimè exitiosum.

1. Apho. 15.

The diet of the Spring time.

wherein we ſhould eate but a little meate, much like as in Summer, yet not ſo much as in Winter, nor ſo litle as in Summer. But as the time is temperate: ſo then to vſe a temperate diet. And that which we do eate at time eſpecially, ſhould be of good nouriſhment, becauſe then blood chiefly encreaſeth, and ſuch meates, ſuch blood: and ſuch blood, ſuch ſtate of body. Now what meates be of beſt nouriſhment, I haue declared before and here again I ſay, that generally fleſh is of greater and better nouriſhment than fiſh, becauſe the nouriſhment which fiſh giueth is cold and moyſt: As Fuchſius teacheth.

The diet of the ſpring time.

Lib. 2. inſti. Sect. 2. cap. 9.

Of Summer. Chap. 207.

Summer beginneth in June, when the Sunne entreth into Cancer. This ſeaſon is naturally hote and drie, becauſe therein heate exceedeth colde, and drineſſe moyſture. In this time of the yeare by reaſon of the heate of the ayre without, the poares of the body are more open, whereby the ſpirites and naturall heate are the more reſolued and waſted, and by that meanes the vertue digeſtiue is infeebled, ſo that the ſtomacke and inner partes are not then ſo well able to digeſt as at other times. Wherefore to eate much meate in Summer is hurtfull, according to the ſecond verſe, *Sed calor eſtatis, &c.* But we muſt eate a litle at once and often, Galen as teacheth: becauſe we neede more often nouriſhing, being then the more conſumed through openneſſe of the poares, and becauſe our ſtrength is more reſolued. And that which we eate ſhould be rather boyled than roſted. Potage or brothes made with colde herbes, as Lettuſe, Endiue, Succorie, Violets, are then good to be vſed. Drinke in more abundance, Wine alayed with water, to hote complexions much, to cold natures leſſe.

The beſt diet in Summer.

1. Apho. 7. Aeſtate ſæpe & parum dã dum.

In Summer drinke much & eate little.

Of Autumne. Chap. 208.

AUtumne, or the fall of the leafe beginneth in Septẽber when the Sunne entreth into *Libra*. This ſeaſon of the yeare is variable, and the ayre changeable in heate or cold. Wherefore it is not cold and drie after the old opinion, but of vnequall temperature as Galen prouueth. And the diſtẽperature thereof is the very cauſe, that maketh Autumne ſo full of ſickneſſe: as he auoucheth in the ſame place. The diet moſt conuenient for this ſeaſon is to eate ſomewhat more in quantitie then in Summer, & more often roſted meates, and to drinke ſome deale leſſe and a little ſtronger. And eſpecially we muſt beware of Summer fruites, which are moſt plentifull at this time of the yeare, for as much as they make ill iuyce and wind in the body. But how they may be eaten with leaſt hurt, I haue ſhewed before in the treatiſe of fruites.

Lib. 1. de tẽp. cap. 4.

Dyet in Autumne.

Of Winter. Chap. 209.

WInter beginneth in Decẽber, when as ỹ ſunne entreth into Capricorne. This ſeaſon by nature is cold and moyſt, for therein cold doth ſurmount heate, and moyſture drought, by reaſon whereof, the heat of our bodies within is greater, and the vertue digeſtiue ſtronger: for the coldneſſe of the ayre without, enuironing our bodies about, muſt nedes keepe in, and vnite and fortifie the inward heate, (*ex antiperiſtaſi*) as the Philoſopher ſpeaketh, that is to ſay by poſition of the contrary. Wherefore digeſtion being ſtronger, one may eate as much as he will, that is to ſay, more than in any other ſeaſon, and not onely more, but alſo meates of a more groſſe ſubſtance: as Beefe, Porke, & ſuch like, becauſe our ſtrength is great. And this alſo is approued by Hippoc. In winter, and at the ſpring the ſtomacke is hoate, &c. alledged before

ſore in the ſpring. And meates roſted are more conuenient for this time than ſodden, & fleſh and fiſh powdred, is now better than in Summer. As for herbes & fruites (eſpecially raw) at all times are to be refuſed. Drinke in winter ſhould be ſtronger, yet taken in little quantitie, becauſe of the moyſtneſſe of the time. Hippocrates briefly ſetteth downe the dyet of all ſeaſons of the yeare. In Summer and Autumne much meate is not good. In winter it is good, yet ſomewhat leſſe at the ſpring. Thus much concerning times of the yeare. 1. Apho. 18.

Of the times of the day. Chap. 210.

COncerning times of the day, vſuall to eate & drinke, which we call meales, they are diuers in diuers countries. But here in England commonly three, that is, Breakefaſt, Dinner, and Supper: which I ſpeake of in order as they be propoſed, if firſt I giue forth that notable caueat, which is in *Schola Sal.* alwayes to be obſerued before we take any ſuſtenance: So that it is, as it were a preparatiue to meate. Cap. 9.

Tu nunquam comedas, ſtomachum ni noueris eſſe
Purgatum, vacuumq; cibo, quem ſumpſeris ante.
Ex deſiderio id, poteris cognoſcere certo.
Hæc ſunt ſigna tibi, ſubtilis more diæta.

In which verſes, two things are chiefly to be noted. Firſt if the ſtomacke be oppreſſed with ill humours, that we eate nothing vntill they be auoyded. And whether or no there be corrupt humours in the ſtomacke, it is to be knowen by belching, as Galen teacheth: and ſuch ill humours as be in the ſtomacke, may beſt be auoyded by vomite and ſieges, as Galen ſheweth. And for the one practiſe, that is by vomite, what eaſe it worketh to a cholericke ſtomacke, I my ſelfe haue proued theſe many yeares, following therein the counſaile of Galen, where he alloweth the aduiſe of auncient Phiſitions touching Lib. 1. cap. 4. de locis aff. Lib. 3. de San. cap. 9. Lib. 5. cap. 4. de vſu par.

vomit to be vsed once or twise euery moneth, not fasting but after meate, yea and such things eaten before, as be sharpe and clensing. But I vse it commōly at the Spring or fall of the leafe, and no oftener except great occasion offered, because often vomiting weakeneth the stomack, and filleth the head with vapours. And how vomit may most easily be procured, I haue shewed before, where I spake of Oliues. The second thing to be noted in the verses aforesayd, is, that we eate not againe, vntill the meat eaten before be first concocted, and auoyded out of the stomacke: for otherwise the one will let the concoction of the other, and breede great crudities in the body, which is the originall of the most part of diseases. Now to know whē the stomacke is voide of ẏ meate before eaten, the chiefest token is hunger, which if it be a true hunger, riseth by contraction of the veynes, proceeding from the mouth of the stomack, for want of meate, for so Leonardus Fuchsius teacheth in these words: True hunger riseth of the feeling of want, when the veines do draw from the stomacke, as if they did milke it or sucke it. Also an other signe of emptinesse of the stomack is shewed in the last verse, to be slender dyet before going. For when appetite followeth vpō small sustenance takē before, it is a plaine token that digestion is ended. These things being obserued, and exercise vsed according to the order set downe vpon the word (labour): I say with Master Eliot, that worthy and worshipfull Knight, that in England men and women, vntil they come to the age of forty yeares, may well eate three meales in one day, as breakefast, dinner & supper, so that betweene breakefast & dinner be the space of foure houres at the least: for foure houres is the due time assigned to ẏ stomacke for the first concoction: And betwen dinner and supper fiue houres, & the breakefast lesse than the dinner: & the dinner moderate, that is to say lesse than satietie or fulnesse of belly, & the drinke thereunto measurable, according to the drynesse or moystnesse of the meate. But touching

Hunger is the best token of an emptie stomacke. What hunger is, & how it commeth. *Instit. lib. 1. Sect 7. cap. 5.*

English folks may eate 3. meales a day.

touching breakefastes, whether or no they are to be vsed, it may be some question, because they are not mentioned in Galen and other auncient authors of Physicke, neither are they appointed by order of the Vniuersities, but onely two meales of the day spoken of, which be dinner and supper. But to this question the answere of Hippocrates may suffice: It is to be considered, whether we must eate once or twise, or more often in a day. And herein we must respect the time, the countrey, the age and custome. And doubtlesse the temperature of this our countrey of England is such (as I haue shewed in my Preface) that our stomackes for the more part are better by reason of the coldnesse of the Clime, and therefore may digest better, and naturally require more meate, and soner, than other nations that inhabite hotter countreis: wherefore I thinke it good for Englishmen not to be long fasting if their stomackes be cleane and empty, least that happen to them which Galen speaketh of, that the stomack for want of meate draw vnto it corrupt humors, whereby happeneth headach, and many perilous diseases, for true is that saying of the Phisitiõs, To suffer hunger long, filleth the stomacke with ill humours. But if the stomacke be vncleane, it is better to refraine than to eate, for true is that saying of Hippocrates: how much the more you feed vncleane bodies, so much the more you hurt them. But whẽ the stomacke is clensed after that manner before mentioned then may you eate safely. And for breakefast (as I thinke) those meates be most cõuenient, especially for students, which be of light digestion, as Milke, Butter, Egs, and such like. Howbeit herein appetite & custome beare great sway, as they do in euery part of dyet. And if nothing else be to be had, I thinke it better to take a little bread & drinke, that the stomacke may haue somewhat to worke vpon, than to be altogether fasting vntill none: Yet I know there is great difference among men in this respect, and some may better bide without meate than o-

Whether breakefastes are to be vsed in England.

1. *Aphor.* 17.

Lib. 3. *cap.* 13. *de nat. fa.*

1. *Aphor.* 10.

Breakefast meates for students.

1. Aph. 13. Who may best abide fasting.

thers may, which Hippocrates notably setteth forth: Old men not decrepite may best abide fasting: and next vnto them, such as be of middle age: but young men worst: and children least of all: especially those that be of a sharpe and liuely nature. Children then and young men vntill they come to the age of fiue and thirtie may not be long fasting without inconuenience. Men of middle age, that is from fiue and thirtie to fortie nine yeares may better beare it, for so constant age is to be taken in Hippocrates & Galen as Fuchsius sheweth. Old men being not decrepite, that is to say, from 50. to 70. yeares, may best of all abide fasting, but after seuenty yeares they are to be dieted as children. For old men be twise children, as the old prouerbe is. But some doubt may be made what the word (fasting) should signifie in Hippocrates whether or not it be to be taken as the Diuines vse it, that is, for abstinence from flesh, taking but one meale a day, and in the morning and euening in stead of breakefast and supper, to vse bread and drinke, which kinde of fasting is some punishment to the body, and subdueth the flesh (as I thinke) if it be rightly vsed, and the right vse is this, that no more be taken then is conuenient and sufficient to keepe strength. They therefore that fill their bellies with bread and drinke, or with fish, or with white meates, or with other things being not flesh, yet perchance more delicate, do not fast, but breake their fast, according to that saying of S. Augustine: they that so refraine from flesh that they prouide other meates more delicate & costly, are much deceiued, for this is not to keepe abstinence, but to imitate riotousnesse. He therefore that will fast indeede, let him fast after the manner that Gregory hath described: Abstinēce is, not to preuent the time of eating, as *Ionathas* did by the hony combe: not to seeke more daintie meates, as the Israelites did in the wildernesse: not to dresse meats more finely, as the sonnes of Ely did in *Silo*: not to seeke superfluitie, as the Sodomites did.

Lib. 1 inst. Sect. 3. cap. 5.

How fasting is to be vsed.

This

This kinde of fast may well be called frugalitie, and is in a familie a great reuenew, and must be obserued aswell in drinke as in meate. For he that doth abstaine from the one & not from the other, doth fast no more than a swine, that leaueth not drinking vntill his belly be ready to breake. Wherefore this fast is wel defined by Fernelius in this manner: A sparing not onely of meate, but also of drinke, which more and sooner filleth the bowels and veines than meate, and troubleth them more. But in the foresayd Aphorisme (as I suppose) Hippo. meaneth that abstinence, which the Latines call *Inediam*, or *Famem*, which is a forbearing to receiue any meate or drinke at all, which sometime is necessary aswell in sickenesse as in health, and is named of Hippo. the most slender dyet, & is to vsed in very short sickenesse, & not onely preuenteth, but helpeth many maladies. For if it be moderatly vsed, & according to age, time of the yeare and custome, it is nert in force to bloud letting, & worketh like effect in processe of time, as Fernelius declareth at large. for it abateth the bloud it concocteth raw humours, it expelleth all manner of excrementes, and is specially good for them which haue very moyst bodies, because it dryeth. And for that cause is reckoned in *Schola Sal.* for one of those seuen things which cure the Rheume.

Lib. 2. meth. med. cap. 22.

The definitiō of a true fast.

Inedia.

Lib. 2. meth. med. cap. 20.

Cap. 82.

Ieiuna, vigila, calleas dape, tuque labora,
Inspira calidum, modicum bibe, comprime flatum.
Hæc bene tu serua, si vis depellere rheuma.

Seuē things good for a Rheume.

That is to say, Abstinence, watching, Hoat meates, much labour, Hoat ayre, little drinke, staying of the breath, helpeth the Rheume.

Besides all this (*Inedia*) is a present remedy for repletion or satietie, whē more meate is receiued, than the nature of the body may beare, for it is one kinde of euacuation, as Galen sheweth vpon Hippo. yet it anoydeth (*ex*

A remedie for a surfet.

2 Aph.17. *accidente*) and not (*per se.*) For nature by this meanes being disburdened as it were, from all other actions, and set at full libertie, vseth all her power in digesting & expelling, whereby sometime it commeth to passe, that the Bellie is lowsed it selfe, and vomite breaketh forth, and the vrine is more abundant, and the superfluities of the braine fall downe, and such excrementes as be farre off from the vsual wayes of euacuation, be dispatched by the poares of the body. All these benefites aforesayd, we may receaue by moderate abstinence, but if it be aboue measure, the moisture of the body is thereby withdrawne, and consequently the body drieth and wareth leane, and naturall heate by withdrawing of moysture is too much inranded, and not finding humor to worke in, turneth his violence to the radicall or substantiall moysture of the body, and exhausting that humor, bringeth the body into a consumption. Notable therefore is the saying of Hippoc. Neither fulnesse, neither hunger, nor any thing else which exceedeth natures measure is good. And so I end touching fasting and breakfast.

The cõmodities of Abstinence.

2. Apho. 4

Of Dinner. Chap. 211.

Dinner time

When foure houres be past after breakfast, a man may safely take his dinner, and the most conuenient time for dinner, is about eleuen of the clocke before none. Yet Diogenes the Philosopher, when he was asked the question what time was best for a man to dine, he answered, for a rich man when he will, but for a poore man when he may. But the vsuall time for dinner in the Vniuersities is eleuen, or else where about none. At Oxford in my time they vsed commonly at dinner, boyled Beefe with pottage, bread and beere and no more. The quãtitie of Beefe was in value an halfepenie for one mã, and sometimes if hunger constrained, they would double their commons. This dyet, to eate but one kinde of meat at

Diogenes answere touching dinner time.

Oxford dyet for dinner.

at a meale, & that leſſe than fulneſſe of the bellie, although it ſeeme verie ſlender, yet is verie wholeſome, and good ſtudentes like well therewith, and indeede it is the diet that Phiſicke moſt alloweth. For as Plinie writeth, One kind of meate is beſt, varietie of meates are hurtfull, and ſauces are worſt of all. And reaſon may perſwade a man that ſundrie meates being diuerſe in ſubſtance and qualitie, (that is to ſay, ſome groſſe and hard to digeſt, ſome fine and eaſie to digeſt, ſome hote, ſome cold, ſome moyſt, ſome drie, muſt needs worke great trouble in the ſtomack. neither may they be well digeſted at one time foraſmuch as they require diuerſe operations of nature and diuerſe temperatures of the ſtomacke. Notable therefore is that ſaying of Auicen: There is nothing worſe, then when many and diuerſe ſortes of meates be taken together, and the time of eating is longer then it ſhould be: for by that time the laſt meate commeth, that which was firſt receiued is ſomewhat concocted, ſo that all is not digeſted in like ſort, whereof much ſickneſſe ariſeth, proceeding of contrarie humours. Hereby we may vnderſtand, that it is not onely hurtfull to fede on ſundrie meates at one meale, but alſo to prolong the time in eating two or three houres, with talking and telling of tales, as our manner is here in England at great feaſts. But an houres ſpace by ỹ iudgement of Arnol. is a ſufficient time for a meale. And in the Vniuerſities commonly leſſe time will ſerue: for as it is an old prouerbe: A ſhort horſe is ſone curried. But the Archbiſhop of Yorke, of whom D. Wilſon ſpeaketh in his Rethoricke, farre exceeded this time, for as the Italian merily conſtrued it, this great Prelate ſate three yeares at dinner. And in times paſt, when Prelats were Princes, I meane before the ſuppreſſiõ of Abbies, as their fare was great ſo they ſate a great while at meat. And at this day, ſuch as be of great eſtate, Eccleſiaſtical or Temporall, they may by authoritie ſit ſo long in the glorious chariot of intemperance, vntil they be caried as priſoners

To eate one onely kind of meate at a meale prooued to be the beſt dyet. *Lib. 11. cap. 52*

3. 1. doct. 2. c. 1. 7

An houre is a ſufficient time for dinner. *Scho. 3 a. c. 7. 6.*

Long ſitting at meat is hurtfull.

into the Dungeon of ſurfet, where they ſhalbe fettered with Gowtes, racked with Feuers, pierced through with Pleuriſies, ſtrangled with Squinancies, and finally cruelly put to death often times in youth, or in the flower of their age, when they would moſt gladly liue. But herein I ſpeake againſt mine owne profite, and the commoditie of all them that profeſſe Phiſicke, for intemperance is the Phiſitions nurſe. But for my part I had rather be without ſucke, then that any man by his intemperate feeding ſhould haue cauſe to ſee me, or ſeed me: and to that end I haue with my great trauell written this whole booke. Wherefore I aduiſe all men not to linger the time long in eating or drinking ſuperfluouſly, but to haue alwaies in mind that golden verſe:

Three concoctions, and three preparations of the meat receiued.

Eſſe decet viuas, viuere non vt edas.

Cap. 1.

Man feedes to liue, and liueth not to feed. Yet a reaſonable time to eat in is neceſſarie, for to eat ouer greedily, and to ſnatch vp our meat haſtily, is hurtfull & hindereth concoction, and to chew our meat well, and to ſwallow it downe leyſurely, is a great furtherance to the well digeſting of the ſame. And indeede, it is the verie end & purpoſe why the teeth were ordained. For as there be three cõcoctions, the firſt in the ſtomack: the ſecond in the Liuer: the third in euerie parte of the bodie. So there be three places of preparation, the mouth to prepare the meat for the ſtomacke: The veines called (*Miſeraica*) to prepare for the Liuer, and the vttermoſt veines of euery member, to prepare for nouriſhment of the partes themſelues. Wherefore a dinner while muſt needs be had: and to ſit a while after dinner is not vnwholſom, according to that old Engliſh ſaying: After dinner ſit a while, and after ſupper walke a mile. Yet in *Scho. Sal.* it is counted wholſome, to riſe after meate, that is, to ſtirre and walke a litle after meat, that thereby the meat may deſcend to the bottome of the ſtomacke Both may be done conueniently: for it is no good manner to riſe vp from the table eating,

To ſit a while after meate how it is to be taken.

or

or to rise vp by and by after meat is out of the mouth.

Of Supper. Chap. 212.

ABout foure houres, or fiue after we haue dined, the time is conuenient for supper, which in the Vniuersities, is about fiue of the clocke in the after noone. But in the countrie abroad they vse to sup at fiue, and in poore mens houses, when leisure will serue. The diet most wholesome to be vsed at supper is set downe in *Scho. Sal.* make a light supper: and againe in this manner:

Cap.1.
Cap.5.

Ex magna cœna stomacho fit maxima pœna,
Vt sis nocte leuis, sit tibi cœna breuis.

So that in both places, we are counselled to make a light Supper, because much meat eaten at night, grieueth the stomacke, and letteth naturall rest, wherefore of good policie (as I thinke) was it prouided at Oxford, that vpon festiuall daies, when they haue fared sumptuously at dinner, yet at supper they should haue litle more than ordinarie commons. But here ariseth a great question, whether a man should eate more at dinner or at supper. Consiliator, a famous Phisition is of that minde, that more meat should be eaten at dinner than at supper, because the heate of the day, ioyned to the naturall heat of the body may digest more, & for that nature in the night season hath enough to do to digest the superfluities of meat eaten before, and should not therfore be letted with much meate taken in the euening. Leonardus Fuchsius contrariwise prooueth that the Supper for the more parte should be greater than the dinner, because the coldnesse of the night and slæp do greatly helpe concoction, and the time from Supper to breakefast or dinner, is much longer than betweene dinner and supper. But this question may easily be determined, and these great Clearkes reconciled after this maner. They that be lusty and strong of nature, and trauell much, may eate more at Supper

Whether dinner or supper shold be greater. *Diff.121.*

Instit.lib.2. Sect 4.cap.3.

The question answered touching more meat or lesse to be eaten at dinner or supper.

than at dinner, because in them there is no déd of digestion of superfluities, but only to strengthen their bodies, which may best be done in the night time when the senses are at rest. But they that be diseased or aged, or troubled with rumes, as the most parte of Students be, and others also, which haue a sitting life, these I say shoulde eate litle at supper, because nature in the night following should not be hindred in the concoction of rawe and superfluous humours. which sleepe especially digesteth and amendeth. And to these men the verses aforesaide of *Schola Sal.* must be applied. And forasmuch as the whole booke of *Scho. Sal.* was written especially for English men, as appeareth by the Preface, it shalbe hurtfull for none to follow the said precepts, considering that there is not any one more annoyance to the health of mens bodies in this realme of Englande, than distillations from the head, commonly called rumes, the occasion whereof some impute to much drinking of Beere, but I thinke the great moisture of the aire of this Realme, for we haue a raynie and cloudie skie, (as Iulius Agricola saith) and the continuall gourmandise, and daily feeding on sundrie meates at one meale, is the very cause why Englishmen be so rhumatike aboue other nations: for repletion breedeth cruditie, and of cruditie procéde rhumes, and of rhumes, Gowts, Dropsies, Palsies, and other innumerable maladies. Wherefore it behoueth euerie man that would liue in health, to féede moderately, whether it be at Dinner or Supper, and moderate féeding is according to the strength of the stomacke, to take more or lesse, so it be without griefe. For as Hip writeth, where meat is receiued much aboue measure, that maketh sickenesse Yet because it is hard alwaies to hold the meane, and diuerse occasions may make a man to forget himselfe at meat: if he misse the marke and shoot ouer at dinner, yet let him withdraw his hand and hit the marke at supper. Wherefore, let Students auoide that Epicurisme, which is to

The cause of rumes in England.

2. *Aphor.* 17.

to

to much vſed in England, and eſpecially of Merchants, to make great ſuppers, and to ſit eating and talking for the ſpace of three or foure houres. Yea, and after ſupper for feare leaſt they be not full gorged, to haue a delicate banquet, with abundance of wine, not leauing nor ſtant riſing (except it be for neceſſities) vntill it be time to go to bed: no nor then neither oftentimes, but ſo continuing in carouſing and quaffing vntil midnight, or after, except they happen to fall a ſleepe at the boord, or fall downe vnder the boord. But let Students remember that the chiefe felicitie conſiſteth in vertue and not in pleaſure. Yet one leſſon remaineth in *Schola Salerni* concerning ſupper, which is this: *Cap.* 38.

Vt vites pœnam, de potibus incipe cœnam.

Which is not ſo taken, as the words do ſeeme to import, that one ought to beginne his ſupper or meale with drinke, though I haue knowne ſome to vſe that order, drinking a draught of wine before they eate, thereby the better to ſtirre vp appetite, and to fortifie concoction. And as good drinkers vſe to ſay: it is great cleanlineſſe to waſh the pot before we put in meat to be boyled. But the true meaning of the verſe is (as Arnoldus expoundeth it in the ſame place) that we ſhould begin our ſupper with meates moyſt and eaſie of digeſtion, as potage, brothes, & ſuch like: which interpretation whoſoener ſhall thinke ſtrange, he may read the like in Galen vpon Hip. where he ſaith: a man is ſooner filled with drinke than with meate. And when ſupper is ended, we muſt not forthwith go to bed, but according to the old Engliſh prouerbe, after ſupper walke a mile: or at the leaſt wiſe, refraine from ſleepe two or three houres: and if we make a great ſupper, then foure houres is but a ſufficient time for the conſuming of the vapours which aſcend from ſuch meats as haue bene plentifully receiued: for foure houres ſpace is aſſigned to the ſtomacke for digeſting of meat, as Leonardus Fuchſius writeth. Yet I know this time is longer

To drinke before ſupper or dinner vſed of ſome.

2. *Aphor.* 11.

What time the ſtomacke requireth for concoction.

In Medi. li. 2. *Sect.* 4. *cap.* 3.

or shorter, according to the temperature and strength of the stomacke. And if we do walke abroad after supper which is the common guise of the Vniuersities, then shall it be good to follow the counsaile in *Schola Salerni* annexed to the second chapter, as followeth.

When we should walke after supper.

Fons, Speculum, Gramen, hæc dant oculis releuamen,
Mane igitur montes, sub serum inquirito fontes.

There be three things which greatly comfort the sight that is, cleare water, a cleare glasse, and greene coloures; wherefore in the morning walke to the hilles, and after supper by the water sides.

Which verses I wish all Students to beare in mind not onely for walking after supper, but that in walking they may haue a double commodity, aswell in preseruing their sight, as in digesting their meate. And now to conclude with the saying of Arnoldus: if a man could be contented with one meale a day it were better to take it at supper than at dinner, so that we be not diseased in the eies, or in the braine, for then it were better to take it at dinner for the repletion of the supper hurteth sore the braine & eyes: wherfore to conclude generally whether a man do make but one meale or two a day: it is more wholsome to take more at noone than at night. Great suppers then and late suppers must be banished from all healthfull houses.

One meale a day were better taken at noone than at night.

Of the age of the partie. Chap. 213.

The third thing appertaining to diet, is the age of the party which may the better be perceiued, if first I define what age is, and what difference there is in age. Age after Fuchsius, is the race of life, wherein manifestly the state of the bodie of it selfe is changed. And in the same chapter, according to Galen, he maketh fiue partes or differences of age, to wit, childhood from our birth to fifténe yeares, hote and moist. Adolescencie, from fifténe to fiue and twentie of a meane and perfect temperature. Lustie *Iuuentus*, frō twenty fiue yeares, to thirty fiue, hot & drie.

What age is, and what difference in age. *Inst. lib. 1. sect. 3. cap. 5.*

Middle

Middle age or mans age, from thirtie fiue yeares to fortie nine, declining to cold and drie. Old age from fortie nine yeares vntill the end of life, naturally is cold and drie, as touching the substance of all parts of the bodie, though accidentally in respect of excrements, as spittle, fleume, and such like, it may seeme to be of moist temperature. In all this course of life there is a continual change of the body, but especially euerie seuenth yeare, which of the Philosophers is called *Annus Criticus*, the yeare of iudgement, at which time ordinarily (as they say) we are in greater danger touching life & death, than in any other yeares. Howbeit euermore that saying of Iob is true: Man that is borne of a woman, liueth but a while, and is full of miseries, he commeth forth like a floure, and is withered, and passeth away as a shadow, and neuer abideth in one state. Which Hipp. also confesseth in the verie first Aphorisme, saying, life is short. And if we do consider well the state of mankind in this life, we may see that a man beginneth to die assoone as he is borne into this world, for that the radicall moisture which is the roote of life, can neuer be restored and made vp againe, so good as it was at our natiuitie, but continually by litle and litle decaieth vntill the last end of our life. Yet by that moysture which commeth of nourishment, through meate and drinke, it is preserued and prolonged, so that it is not so soone wasted and consumed as otherwise it would be. Like as a lampe by powring oyle moderately, the light is long kept burning, yet it goeth out at the last. And this is it which Hippocrates speaketh: The same heat which brought vs forth consumeth vs. Yet in the beginning of our age while nature is yet strong, more of the nourishment is conuerted into the substance of the bodie, than is consumed: and that while the bodie increaseth and groweth. Afterward so much only is restored as is wasted, and then the bodie is in perfect growth. At length nature waxing weaker, is not able to restore and repaire so much as is wasted

Annus Criticus.

Cap. 14.

Man beginneth to die assoone as he is borne.

How meat & drink do preserue life.

Ga. de mar. cap. 3.

One cause of life & death in man.

and decayed, whereby the body beginneth to decreale, and the powers and ſtrength thereof be more and more diminiſhed vntill ſuch time as life, euen as the light of a lampe, be cleane extinguiſhed. And this is called naturall death, which few attaine vnto, but are preuented by death caſuall, when by ſickneſſe or otherwiſe the ſaid naturall moyſture is ouerwhelmed and ſuffocate. Now the meanes to preſerue this naturall moiſture, & conſequently to preſerue life, is to vſe meates and drinkes according to the age of the perſon. For the dyet of youth is not conuenient for old age, nor contrariwiſe as Hippo. teacheth, Naturall heat aboundeth in them which are growing; wherefore they need much nouriſhment, for otherwiſe, their bodies would decay: but in old men, there is litle heate, therefore they need litle food, for much ouercommeth them. Wherefore in youth eſpecially while we ſhould feed more largely, and nature it ſelfe doth craue as it appeareth in children. For (as it is ſaid) Children and Chickens would be alwaies picking. And the nourithment that is moſt conuenient for children, ſhould be of hote and moyſt temperature. For in ſickneſſe and in health this *Maxime* is generally to be obſerued, in health like meates ſhould be vſed, and in ſickneſſe contrarie. And therefore young men from 14. yeares vntill they be 25. yeares old, as they be of moſt temperate complexion, ſo do they require food of equall and like temperature. But young men aboue 25. vntill they drawe toward 40. yeares, as they be hote and drie of complexion farre aboue the meane, ſo do they require a contrarie diet. And the contrarie dyet muſt be vnderſtood in ſubſtance and qualitie. And the degrees as well of the temperature of the bodie, as of the meates, ought to be equall, and like as neare as may be. For where the meates do much exceede in degree the temperature of the bodie, they annoy the bodie in cauſing diſtemperance, as I haue ſhewed before where I haue ſpoken of the qualitie of meates.

Naturall death what it is.

A diuerſe diet requiſite in youth and age. 2. *Aph.* 14.

The naturall diet of all ages.

Diet of luſtie youth.

Wherefore

more grosse of substance, colder and moister. Also Salads of cold herbes, and to drinke seldome Wine, except it be alayed with water. Old age is naturally cold and dry, and therfore requireth a hoat and moyst diet. And because naturall heate & strength is decayed, restoratiue meates are then most conuenient, and such as be easie to digest, often bathing, hoat wines, and much sleepe is good for old men, according to that verse wherein the diet of old age is prescribed, Dyet of old men.

Vt lauit, sumpsit q; cibum, det membra sopori.

Aged men should not féede so largely as the younger sort, but to eate often, and but a little at euery time, as I haue declared in the dyet for Sommer, for the Sommers diet is most fit and agreeable for old age: for it fareth by them as it doth by a Lampe, the light whereof is almost extinct, which by powring in of Oyle by little and little, is long kept burning, and with much Oyle powred in at once, it is cleane put out. But here I thinke it good to set down some particular examples of dyet of old men in time past, which notwithstanding euery man may follow as he thinketh good. Terence in Andria setteth forth the supper of old Chremes in this manner. An halfepennyworth of herbes, and little fishes for the olde mans supper. But such a supper were more méete for Ashwednesday or good Friday, than for Shrouetuesday. And I would wishe all loytering Students to fare no better. Antiochus a Phisition as Galen reporteth, aboue foure score yeares of age, vsed three meales a day, with frication, bathing and exercise accordingly. His breakefast commonly was Bread and fine Honie, clarified, but seldome rawe. His dinner was first to eate some soluble meate: after that, such fishes as were bred among stones, or in the deepe Sea. At supper he would eate no fish, but he vsed some meat of good nourishment, such as would not lightly corrupt in the stomacke, as fine flowre sodden in honie and wine, or brothe made with Sundry exãples of olde mens dyet. Chremes supper in Terence. *De Sanit. lib. 5 cap. 4.* Antiochus dyet. A good breakefast for old men.

birdes. Telephus the Grammarian, as it is in the same Chapter, who lined almost a hundreth yeares, vsed this diet following: In the winter he bathed twise in a moneth: in the sommer foure times, betweene both thrise: and when he went not to the bathe, then about three a clocke he vsed annointing, with a little rubbing. After that, he tooke fine honie vnclarified, with wheate flowre sodden in water, and that was his breakefast. He dined about the seuenth houre, or somewhat rather. first of all eating hearbes, then fishe or birdes, but in the euening he vsed onely bread, with wine mingled. In these two examples, I note, that these old men brake their fast commonly with hony, and that for good cause, for hony is very wholesome for old age, and such as be flewmaticke, and vnwholsome for youth, and such as be cholericke, as Galen prooueth, where he telleth a story of an old man and a young man, who contended about hony, by experience of their owne bodies, the one affirming that he had proued it wholesome in himselfe, and the other auouching the contrarie. Which controuersie, Galen determineth in this manner: Hony is very vnwholesome for them which be hote and dry: but it is very good for them which be colde and moyst. But the benefit of Honie in olde mens diet, may likewise be perceiued by the examples following: Pollio Romulus who was aboue an hundred yeares old (as Plinie affirmeth) being demaunded of Augustus the Emperour by what meanes he lined so long, and reteined stil the vigour or lustinesse of body and minde, he answered, that he did it inward with meade, which is a drinke made with hony and water, and outwardly with oyle, meaning frication and vnction, which were vsed in Græce and some other countreys in old time, as I haue shewed in my treatise of exercise. Democritus also the great Philosopher, being demaunded how a man might line long in health, he answered, if he weare him within with hony, & without with oyle. The same Philosopher when

Telephus dyet.

For whō honie is wholesome and for whom not. *Lib. 1. de Ali. fa. cap. 1.*

Pollio Romulus. *Lib. 22.*

Democritus.

when he was an hundred yeares old and nine prolonged his life certaine dayes with the euaporation of honie (as Aristoxenus writeth) To these may be added the example of Galen himselfe, whose dyet principally should be followed of students. Galen (as he sayth of himselfe) by meanes of his good order and dyet, was neuer vered with any sickenesse, after he was 28. yeares old, vntill the time of his death, except the grudge of a feuer of one day. and that happened onely by too much labour. He liued (as Cœlius Rhodigenus writeth) a hundred and 40. yeares, and dyed only for feblenesse of nature, which, (as I haue shewed before) is called *mors naturalis* when a man dieth as an apple that falleth from the tree whē it is ripe. The order of his life was thus, he vsed such abstinēce in meat and drinke that he left off alwayes before satietie or fulnesse of bellie, which we commonly call to rise with an appetite, and is indeed the principall point in preseruing of health Again, he neuer eate any crude or raw thing as fruites, herbes, rootes, and such like, which may be a second caution for all men to obserue, whereby he had alwayes a swete breath. Moreouer as leysure would suffer, he vsed bathing, frication and exercise. Yea somtimes in ỹ winter season when he was in the countrey, he refused not to cleaue wood, and to poune barley, & to do other countrey works onely for the exercise of his body, as himselfe witnesseth, whereof at length arose this Prouerbe, Galens health, and is as much to say, as a most perfect state of health, which I wish to all good students, and the way to attaine it is to kepe Galens dyet. And for a conclusion of this point, I will here recite the dyet for olde & weake folkes, prescribed by maister Securis in his Almanack 1580 They must make (sayth he) in winter two or three meales a day, according to their appetite and custome. They should eate either a soft rosted egge to their breakfast, or a perce of a toll and butter, or a messe of goat milke, with crums of white bread & sugar, or a cawdale,

Galen.

Liber. de Sa. tu. cap. 1.

Auten. Lect. lib. 30. cap. 12.

Galens dict.

Lib. 2. de Sa. tu. cap. 8. Galeni valetudo.

Securis.

or almond milke, or such like thing that may be sone digested before their dinner. I haue knowne (saith he) some old men would eate in the morning a peece of a toast dipped in muscadell in the winter, & in claret wine in sommer, drinking after it a draught of the same wine, which thing his father a Doctor of Phisicke was wont to do many yeares in his old age, who was aboue 80. yeares whē he dyed, being in his time seldome or neuer sicke. And thus much touching diet of all ages.

Of Order. Chap. 214.

The firth and last thing to be considered in meates, is order in eating: which greatly helpeth or hindereth a mans health, for good order in dyet, is of no lesse force than it is in life and conuersation: whereof we nede no better proofe, than the example of Galen himselfe, whose wordes be these: After eight and twentie yeares of mine age, when I perswaded my selfe that there was a certaine order or way to preserue health, I followed it all my life long, so that I was neuer after sicke, sauing with a Feuer for one dayes space, which yet happened verie seldome, and he that liueth at libertie, might auoyde this also. Hereby it appeareth that there is an order in diet, which if a mā duly obserue, he may preserue himselfe from sickneſſe all his life long. But some peraduenture will disproue me by their own experience, and by the example of others, who keeping no diet at all, nor obseruing any order in receiuing of meate and drink, are yet more healthfull & more lustie and strong, than they that kepe a precise diet, and eate and drinke as it were by weight & measure. Whereunto I answere, that a sound body and strong of nature, may for a time suffer surfet, and beare immoderate diet, without any manifest maladie: but yet at length it will fall out according to that principle of Phisicke which neuer faileth, A riotous youth breedeth

Lib. 5. de San. cap. 8.

The benefit of an orderly dyet.

a

a lothſome age. For as the Lawyer ſayth, that which is deferred, is not taken away. You ſowe ill ſeedes in a garden, they ſhewe not themſelues by and by, but yet in proceſſe of time they budde forth. Euen ſo diſeaſes are bred in mens bodies by little and little, and at length they are perceiued. Notable therefore is that ſaying of Auicen: He that can digeſt ill meate, let him not therefore reioyce: for although the dammage lye hid for a time, yet at length it will appeare, and he ſhall ſuffer moſt grieuous paynes, for not keeping the rules of Phiſicke. With whom Galen agreeth alſo, where he ſayth, that euill meates, although they bring no manifeſt hurt to young mens bodies forthwith, yet the diſcommoditie groweth ſecretly by little and little, and when age approcheth, the ioyntes, the ſinowes, & bowels, are vexed with ſuch diſeaſes, as hardly may be cured, or not at all. And commonly ſo it falleth out, that they which lead a diſordered life, either liue not vntill they be old, or if they come to age, they are tormented with ſundry diſeaſes, as gowte, ſtone, dropſie, leproſie, feuers, and ſuch like. Wherefore it is better to preſerue health by ſobrietie and temperance, than by ſurfet and miſorder to make the body weake and ſickly, and odious both to God and the world. Yet I thinke it not conuenient for a man in perfect health to obſerue a preciſe rule in dyet. But yet where the ſtomacke is feble, as is of the more part of citizens, and well nigh of all them that be ſtudious in learning, or weighty affaires, there ought to be more circumſpection, that the meate may be ſuch as that either in ſubſtance or in qualitie, or quãtitie, or time, or order, nature being but feble, be not rebuked or too much oppreſſed. And the due order in receiuing of meates is thus, that ſuch things as be of light digeſtion, be taken before thoſe things that be hardly digeſted. Alſo, that ſuch things as mollifie & loſe the bellie, be taken before other meates, as Potage, Brothes, Milke, rere Egges, Butter, and

3. 1. doct. 2. cap. 7.

De ſuccoꝝ bon. & vitio. cap. 2.

The due order of receiuing of meates.

such like, before flesh, and boyled flesh before rosted. And cheese and fruites which be stipticke & binding, as Quinces, Pedlers, Peares, should be eaten last after all other things And this is the due order in eating, & most wholesome for all men (in my iudgement,) which notwithstanding some mē following their owne appetite, do peruert, as I haue knowne an honorable person, who vpon fish dayes, would eate Egges last after cheese: And one worshipfull that would eate Milke last, which is a cōmon vse in Lankashire: for there their seruants thinke they haue not well dined nor supped, vnlesse they haue a sope of cold milke after all, as they vse to speake. And the Flemings vse to eate Butter last after other meats. So that almost a man may say: as diuers men desire diuers meats, so vse they diuers orders in eating. But here in Englād, where we feed on diuers sortes of meats at one meale, the order commonly is thus: that first we eate Patage or Brothes, then boyled meates, after that rosted or baked, & in ỹ end cheese & fruites. But here riseth a question, which I haue heard oftē moued at the table, that it were better to eate fine meats first & grosser meates afterward, if perchance any corner were left vnfilled. For now we fil our selues before with grosse meates, so that when fine meates and the best meates indeed come to the bord, we can eate litle or nothing, for want of appetite, but not for want of will, (as I thinke.) Wherefore it were better (say they) to begin our meale where we make an ende. And if we leaue any for the Seruitors, to leaue of ỹ worst meates, and not of the best. This is a strong argument in some mens opinions, and greatly greeueth those that be disciples of Epicurus. But this question in mine opinion may be very well answered in this manner. First I say, that one manner of meate agreeable with the person that eateth it, were the most sure dyet for euery complexion. And nert I say, that forasmuch as our stomackes in England most commonly be hoat and cholericke, that grosse meates

Whether fine meate or grosse should be eaten first.

meats be moſt conuenient to be eaten firſt: for in a hoate ſtomacke fine meats if they were firſt take, would be burned before the groſſe meates were digeſted. Contrarywiſe in a cold ſtomacke the little heate is ſuffocate with groſſe meat, and the fine meate left raw for lacke of concoction: whereas, if the fine meat be firſt taken moderately, it ſtirreth vp & comforteth naturall heate and maketh it more able to concoct groſſe meates if they be eaten afterward, ſo that it be but in ſmall quantitie. And this is ỹ beſt reaſon that I cã yæld of our Engliſh cuſtome, to begin our meales with groſſe meates, and to end with fine. And ſo I end my treatiſe of meates.

The Engliſh cuſtome defended, to eate groſſe meates firſt and fine after.

Of Drinke. Chap. 215.

NExt after the word Meate, there followeth in Hip. Drinke, which is the third word of the ſentence, and is to be vſed according as it is in order propoſed, that is to ſay, firſt exerciſe, then Meat, and thirdly Drinke, and not contrariwiſe. Wherefore, they that drinke before they eate, kæpe not the due order of dyet. And the order of England is, (as it is noted by Arnoldus) vpon *Schola Salerni*. Commonly when ſoeuer Engliſhmen drinke, they firſt eate a morſell of bread. And the very order of ſeruice doth confirme the ſame: for commonly we vſe to ſet bread and meates vpon the table before drinke. Yet many good malt worms (ſetting all order aſide) begin ſtraight wayes to cut their meate with the ſpigot. I deny not but occaſion in ſome may ſo ſerue, that they muſt nœds drinke before they eate. But I ſpeake of the common order which is cõmõly to be obſerued. The chiefe cauſes why drinke is neceſſary, be two. Firſt, to preſerue naturall moyſture. Secondly, to make the meat that is eaten to pearce & deſcẽd the better into the places of digeſtiõ. The deſire of drinke and the beſt ſawce to ſeaſon it, and to make vs to like it whether it be better or worſſe, is Thirſt, which after A-

We ſhould not begin our meale with drinke. *Cap.* 38.

Drinke is neceſſary for two cauſes.

ristotle, is a desire of cold and moyst, and is caused of heate and drought as Galen sheweth: for heate working vpon moysture, for the nourishment of the body, causeth the drinesse, whereof commeth thirst, the remedie whereof is drinke, which is to be vsed as Galen prescribeth: The measure of drinke is, that it neither swim in the stomacke, nor cause any feeling of fluctuation. And Dioscorides much after the same manner, sheweth the vse of drinke, saying: To quench thirst, and to moysten the meate moderately, is the best vse of drinke, so that to quench thirst, and moderately, as it were, to water the meate, whereby it may be the more easily conueighed to the places of digestion, is the right vse of drinke, & whatsoeuer is more than this, is superfluous. The same lesson is taught in *Schola Salerni*.

What thirst is, and how it is caused. *Lib.* 1. *Simp. cap.* 32. *Lib.* 7. *Meth. cap* 6.

Lib. 5. *cap.* 7. The right vse of drink.

Cap. 18. *De qua potetur, stomachus non inde grauetur.*

That is to say, we ought to drinke moderately, so that the stomacke be not hurt thereby, nor drunkennesse caused: for much abundance of drinke at meales drowneth the meate eaten, and not onely letteth conuenient concoction in the stomacke, but also causeth it to passe faster than nature requireth, and therefore engendreth much flewme, and consequently rheumes, and crudenesse in the veynes, debilitie and slipperneſſe of the stomacke, continuall flure, and many other inconueniences to the body and members. And after the better opinion of Phisitions, the drinke would rather be mixt with ỹ meate by sundry little draughtes, than by one great draught at the end of the meale. For the mixture tempereth well the meate without annoyance, & a great draught with much drinke drowneth the meate, rebuketh natural heate, which then worketh in concoction, & with his waight driueth downe the meate too hastily. Yet some I know count it a iollie matter and princelike to forbeare drinke vnto the end of their meales, and then to carouse lustily a whole pynt or a quart of Wine, Ale, or Beere. But this custome is beastlike

The discommodities of much drinke vsed at meat.

To drinke little and often is better thã to drink much at once.

beaſtlike rather than princelike: for what doeth a brute beaſt other than eate his fill of meate, and drinke abundantly afterward? Better therefore is that counſell of *Schola Salerni*. Cap. 38.

Inter prandendum ſit ſapè parumq́; bibendum,
Vt minus ægrotes, non interferculapotes.

That is to ſay, at meate, whether it be breakfaſt, dinner, or ſupper, we ſhould drinke litle and often. And betweene meales we ſhould forbeare drinke, except verie great thirſt require it, eſpecially if the meat that we haue eaten, be yet vndigeſted in the ſtomacke, and not paſt the firſt concoction. For then to drinke interrupteth the office of the ſtomacke in concoction, and cauſeth the meate to paſſe faſter than it ſhould doe, and the drinke being cold, it rebuketh naturall heat that is working, and the meate remaining raiwe, it corrupteth digeſtion, and maketh crudeneſſe in the veines. But after the firſt concoction is ended, and a litle before we take other meate, we may drinke a litle Wine, Bære, or Ale, yea, though we be not thirſtie, as Arnoldus teacheth vpon *Scho. Saler.* For this drinking (ſaith he) prepareth the ſtomacke to receiue other meate, and cauſeth the meat that is once concocted to depart more eaſily from the ſtomacke to the Liuer, where it muſt be the ſecond time concocted, yet alwaies forſeene that the drinke be in a litle quantitie, & if thirſt procure it, let it alſo be ſmall. And this kind of drinking he calleth drinke dilatiue: for ſo he diſtinguiſheth of drinke: It is to be noted that there be three ſortes of drinke, to wit: permixtiue, dilatiue, and to quench thirſt. The firſt is to be taken at meales, though we be not thirſtie. The ſecond betweæn meales: The third at the meals end, of ſuch as be in good temper. And if any of theſe thræe vſes of drink be omitted, the drinke dilatiue may beſt be ſpared, for it is more wholſome either not to drinke betweene meales, or elſe to drinke but litle. and that ſmall. But ſome I doubt will abuſe this diſtinction,

Cap. 32.

Drinke betweene meales not good.

Drinke dilatiue.

Three ſortes of drinke.

and drinke more often then they need, and will alleadge that they do it for one purpose or other, and so wil all day be occupied in drinke permixtiue or dilatiue, or quenching of thirst. But I aduise them rather to follow the counsell of Cato: Drinke no more then is sufficient. And concerning drinke at meales, at the beginning the drink would be strongest, and so toward the end more small, if it be Ale or Beere, and if it be Wine more and more allayed with water, and if we haue both Ale and wine, it is better (saith Arnoldus) vpon *Scho. Saler.* to drinke Ale or Beere in the beginning of dinner or supper, than wine. For if we begin with wine, by reason that nature greatly desireth it, the superfluities gathered together already in the stomacke, together with the wine, shall be drawn of the stomacke, and conueied into all parts of the bodie, but nature doth not so desirously draw Ale. And againe the grosser, dryer and colder the meat is, the stronger should the drink be, and the more subtile, hot, and digestible the meat is, the weaker the drinke ought to be. Wherfore we ought to drink stronger wine with Biefe than with chickens, & stronger wine with fish than with flesh, yet very strong Ale or Beere, or hote Wines and sweete, as Muskadell or Malmsey, or made with spices, as Hipocras, are not commended at meales, except it be for a draught or two at ỹ beginning vpon grosse meats, for the meat by them is rather corrupted than digested, and they make hote and stinking vapours to ascend vp to the braine, yet if the stomacke be verie windie, or so cold and feble that it cannot concoct such a quantitie of meat as is required to the sufficient nourishment of the bodie of him that eateth or hath eaten raw herbes or fruites, whereby he feeleth some annoyance, then may he drinke last incontinent after his meale, a litle quantitie of sacke or good *Aqua vitæ* in small Ale. But if he haue much choler in his stomacke, or a head full of vapoures. it were much better that he did neither drinke the one nor the other.

What drinke should be vsed in the beginning of meales, and what after.

Strong drink or spiced is not good to be vsed with meate.

Sacke or aqua vitæ when they may be drunk after meate.

other, but rather eate some Coriander comfits, or a piece of a Quince rosted or baked, or in Marmalade, and after rest to amend the lacke of nature with sleepe, moderate exercise, and plaisters prouided for comforting of the stomacke. Thus much generally of drinke and the vse thereof. Now I shall particularly handle all such sortes of drinkes as be commonly vsed with vs in England, which be as I iudge seuen in number, to wit: Water, Wine, Ale, Beere, Cyder, Metheglin and Whey.

Seuen sortes of drinke vsed in England.

Of Water. Chap. 216.

WAter is the chiefest of all liquors, not onely because it is one of the foure Elements, but also for that it was the verie naturall and first drinke appointed by God to all manner of creatures. And as it appeareth by the holie Scriptures in Genesis, there was none other drinke vsed nor knowne but water, from the creation of the world, vntill Noah his flood, during which time men liued eight or nine hundreth yeares. Also after the flood of Noah, both Princes and people of all ages dranke water, especially in Asia, and the East Countries, as appeareth by the historie of Moses and the children of Israell in Exodus. And in Greece likewise it was vsed for a common drinke, as Galen declareth in diuerse places of his workes, but especially in the first booke, where he affirmeth: That pure water is good for euerie age. And that water to be best, which riseth from the East, and runneth through a cleare conduite, or through pure ground, and is verie soone hote and verie soone cooled againe. But leauing Asia and Grecia aside, and returning home to England, if any shall demaund whether or no it be as wholsome for Englishmen to drinke water as for them that dwell in other Countries, M. Eliot in his Castell saith, that if men frō their infancie were accustomed to no other drink but water, only moderatly vsed it

Water is the most ancient drinke.

De sanit. cap. 11.

What water is best after Galen.

Whether it be good for Englishmen to drinke water. *Cap. 18.*

ſhould be ſufficient to kæpe naturall moyſture, and to cauſe the meate that is eaten to pierce and deſcend vnto the places of digeſtion, which are the purpoſes that drink ſerueth for: as in Cornwall although that the countrie be in a very colde quarter, yet many of the poorer ſorte, which neuer or verie ſeldome drinke any other drinke than pure water, be notwithſtanding ſtrong of body, & liue and like well vntill they be of great age. So great a matter is it to vſe a thing frō youth. But otherwiſe except ỹ cuſtom of drinking of water, I think as it is in *Scho. Sal. Cap. 27.*

Cornish men drinke much water.

Potus aquæ ſumptus comedentis incommoda præſtat:
Hinc friget ſtomachus, crudus & inde cibus.

That is to ſay, the drinking of water with meate, coleth the ſtomacke ouermuch, and ſo letteth digeſtion and maketh the meate that is eaten to be raw. The like effect it hath, if it be drunken after meats except it be after a great ſurfet, or when thirſt happeneth after drinking of much wine. For in theſe caſes, cold water drunken is a generall remedie, and I haue knowen many by drinking a good draught of colde water to bedward, haue thereby had quiet reſt al night after, and in the morning alſo it is right wholſome for him that dranke too much ouer night, to drinke faſting a cup of cold water, eſpecially if he be thirſtie: for that wil cleanſe the ſtomacke, and repreſſe the vapours and fumes, and diſpoſe it to retaine newe ſuſtenance. Some alſo haue I knowen that would oftentimes in a morning faſting, drinke a draught of colde water with a litle white Sugar, of purpoſe to cleare and cole the ſtomacke, and haue by that meanes (as they haue thought) auoyded much flewme. But herein alway reſpect muſt be had to the perſon that drinketh it, for to young folkes, and them that be hote of complexion, it doeth great harme, and ſometime it profiteth. But to them that are feble, olde flegmatick or melancholie, it is not conuenient: for it deſtroieth natural heat, it grieueth the breaſt, and taketh away the appetite of the ſtomacke,

When cold water may be drunke.

Cold water and ſugar good to coole the ſtomacke.

and

and is verie hurtfull to the ſinowie members, and this caueat I will giue to all ſuch as be thirſtie through great labour and trauell, that they drinke not much cold water in their heate or thirſt, for thereby I haue knowne many fall into ſickneſſe, & I thinke it better to drinke a draught of Sacke or good wine, or as they vſe in Lankaſhire, a hot Poſſet at ſuch times, than ſmall drinke or colde water. For though ſmall drinke or cold water ſeeme to quench thirſt better than Wine, becauſe it moiſteth and coleth more, yet wine being more agreeable with nature, and of more ſubſtance and operation, is ſoner drawne of the members, and conſequently ſoner ſatiſfieth and filleth the veines, and ſo quencheth thirſt without any great alteration of the bodie: whereas water or ſmall drinke by the great coldneſſe thereof, ſuddenly chaungeth the bodie from heat to colde, which is a daungerous thing, as Hippocrates teſtifieth. To fill or to emptie, to heate or to coole, or any other way to ſtirre the bodie is dangerous, if it be done at once, or much, or ſuddenly: for all exceſſe is againſt nature. And as Galen teacheth, if wine be mixed with water, it quencheth thirſt the better. But whether you drinke water with Wine, or of it ſelfe, you muſt alwayes prouide that it be of the beſt ſorte, which may be knowne by Galens deſcription aforeſayed, and by theſe notes alſo. Firſt by the lightneſſe, for the lightest is beſt. Secondly, by litle ſkimme or froth in boyling. Thirdly, by drenching of Linnen clothes in the water, and laying the ſame to drie, for that which is ſoneſt drie ſheweth the beſt water. But how water may be drunke without any inconuenience aſwell in ſickneſſe as in health, Fernelius declareth. That water may be drunke more ſafely, and without hurt of the inner partes, you muſt boile Barley in it yntill it breake, or liquorice, prunes, or ſugar, eſpecially when there is any griefe of the breaſt, putting thereto a litle cinamon in the end. And in places where I haue bene, the common people are wont to cut liquorice

What drinke is beſt when one is hote.

2. *Aphor.* 51.

Simp. lib. 1. *cap.* 31.

Water mixt with wine, quencheth thirſt the better.

How a man may prooue which water is beſt.

Lib. 5. *meth. cap.* 5.

How water may be drunk without harme.

very thinne, and to lay it in cold water, and after it had ſtæyed a time, to drinke of the water in hote agewes, or in ſtuffing of the breaſt with flewme, and this they call Liquorice water, and account it verie wholeſome.

Liquorice water.

Of Wine. Chap. 217.

NExt to water in antiquitie and vſe is wine, which liquor (as it is in Eccleſiaſt.) was made from the beginning to make men glad, and not for drunkennelle. Howbeit Noah as it appeareth, who was the firſt that euer planted a vineyard, ſone after he had drunke of the fruite of the grape, was drunken. So that wine & drunkennelle, that is to ſay, the vſe and atuſe began in a maner both together: much like to Adam ſone after he was placed in Paradiſe, fel through diſobedience. So ready is Sathan to turne Gods bleſſing into a curſe. But of the abuſe afterward, when I ſhall haue declared ỹ vſe. Wine after Galen is hote in the ſecond degree, and if it be verie old, it is hote in the third: and muſt or new wine is hote in the firſt, and it is drie according to the proportion of heate. But this limitation of the temperature (in my iudgement) cannot be generally applyed to all wines, for who doeth not knowe that Sacke is hotter than white Wine or Claret, and Palmſey or muſkadell hotter than Sacke, and wine of Madera or Canary to be hotteſt of all? Wherefore I thinke rather that Galen meaneth of ſome one ſorte of Wine, and of one Countrie, for ſo he ſpeaketh, ſaying, that white Wine inflameth or heateth leaſt of all wines. Which ſaying is true, if compariſon be made betweene white wine and wine of other colours of one Countrie, and not otherwiſe, as to ſay, the white wine of Fraunce is not ſo hote as the Claret or Redde of the ſame Countrie. For otherwiſe the Red wines of Fraunce are not ſo hote nor ſo ſtrong as the white wines of ſome other Countries. Fraunce yeldeth thoſe wines which

Cap. 31. ver. 38

Gen. 9. ver. 20.

Wine and drunkennes be of like antiquitie.

Sim. 8.

The temperature of wine.

Lib. 3. de vict. r. in mor. acu. com. 6.

which be moſt temperate, as White, Claret, and Red. Spaine bringeth forth wines of white colour, but much hotter and ſtronger, as Sacke, Rumney and Baſtard. Italie giueth wines moſt ſweete and pleaſant, as Puſkadell, and ſuch like. And in Galens time, the chiefe praiſe was giuen to the wine of Italie, as now it is by Matthiolus, but eſpecially to that wine which was named *Vinũ Faiernum*, moſt commended among all nations. Yet the Wine of the Iland Creta, now called Candie, which I ſuppoſe to be Malmſey, is of greateſt force in Phiſicke, for by a certaine naturall propertie, it killeth wormes in children if they drinke it faſting. As for wine of Madera and Canarie, they beare the name of the Ilands from whence they are brought: likewiſe as Rhenish wine beareth the name of that famous riuer Rheine of Germany, becauſe the vines whereof it is made, grow thereabout. But this our Countrie of England for the coldneſſe of the Clime wherin it is ſituate, bringeth no vines to make wine of, though in other things more neceſſary it far ſurmounteth all other Countries. So God hath deuided his bleſſings, that one Nation might haue neede of another, one Countrie might haue entercourſe with another. But although wine be no neceſſarie thing, (that is to ſay) ſuch as Engliſhmen cannot liue without, (for there is, and hath bene many a one in this our Realme that never taſted wine) yet is it without doubt a ſpecial gift of God, for as it is in Deuteronomie, God giueth wine vnto thoſe that loue him. And thoſe that obey not the commandements of God, ſhall not drinke wine of their vineyards. And as it is in Eccleſiaſt. Wine ſoberly drunken, is profitable for the life of man. Wine meaſurably drunken & in time, bringeth gladneſſe and cheerfulneſſe to the mind. Of it ſelfe it is the moſt pleaſant liquor of all other, and a ſpeciall benefite & comfort of mans life: a great encreaſer of the vitall ſpirits, and a reſtorer of all powers and actions of the bodie: and ſo cheereth and comforteth the heart.

The diuerſitie of wines and the coũtries that bring them forth.

Malmſey killeth wormes in children.

England bringeth forth no wine and why.

Chap. 11. *ver.* 13. 14.

Deut. 28. 39. *cap.* 31. 27. 28.

The cõmodities of wine.

So that the vine may ſeeme as it were life: becauſe it greatly preſerueth life. And no mauell, conſidering that life as Ariſtotle affirmeth, ſtandeth chiefly in heate and moiſture. Which two qualities are the verie nature of wine. So that life and wine for the likeneſſe of nature, are moſt agreeable. And this is the cauſe, (as I thinke) why men by nature ſo greedily couet wine: except, ſome odde *Abſtemius*, one among a thouſand perchance degenerate, and is of a doggiſh nature: for dogges of nature do abhorre wine. Whereof hath grown that Latine prouerbe, *Caninum prandium*, a dogges dinner, where there is no wine at dinner or ſupper. But the commodities of wine are briefly and pithily gathered by Auicen, where he reckoneth fiue benefites of wine moderately drunken. Firſt that it eaſily conueieth the meate that it is mingled with, to all the members of the bodie. Secondly that it digeſteth & reſolueth flewme, openeth the waies, and ſtirreth vp nature to expell it. Thirdly that it auoideth red choler by vrine, and other inſenſible euacuations, which is to be vnderſtood of white Wine or Claret, and ſuch like weake wines, and not of ſtrong wines, for they inflame the Liuer and breed choler. Fourthly it expelleth melancholy, & through contrarietie of nature amendeth the noyſomneſſe of that humor. For whereas melancholy engendreth heauineſſe, faintneſſe of heart, and couetouſneſſe, Wine engendreth ioy, boldneſſe, ſtoutneſſe of ſtomacke and liberalitie. Fiftly it reſolueth and eaſeth all ſortes of laſſitude and wearineſſe: for it reuiueth the reſolute ſpirites againe abundantly, and comforteth naturall vertue, and taketh away or diminiſheth ſuch ſuperfluous moyſture as remaineth in the muſkles, ſinewes & ioynts. Alſo the commodities of Wine are well ſet forth by the Poet Ouid as followeth:

Life & wine agree in nature.

3. 1. doct. 2. ca. 8.

Fiue vertues of wine vſed moderatly.

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Lib. 1. de arte amandi.

Vina parant animos, faciuntq; caloribus aptos,
Cura fugit, multo diluiturq; mero.

Tunc

Tunc veniunt risus, tunc pauper cornua sumit,
Tunc dolor & cura, rugáque frontis abit.
Tunc aperit mentes, quo rarissima nostro,
Simplicitas, artes excutiente Deo.

And now to turne my talke to students, I thinke (as it hath bene sayd of old) that wine drunke moderately, sharpeneth the wit. The reason is alledged by Arnoldus vpon *Scho. Sal.* Because of good Wine more than of any other drinke, are engendred & multiplied subtill spirites, cleane and pure. And this is the cause (sayth he) why the diuines that imagine and study vpon high & subtile matters, loue to drinke good wine: wherin he erred not much in mine opinion from the custome of the old Clergy, for they loued a good cup of wine, as well as any men aliue. But I aduise all students, such as be students indeede, because they haue commonly feeble braines, if not by nature, yet through study, to refraine from strong wines, because they distemper the braine, & cause drunkennesse ere a man be ware. Besides that strong wines are hurtfull to them whose Liuer & stomacke is hoat, because they inflame and burne their bodies inwardly: wherfore they are vtterly to be eschued, or not to be vsed except they be well alayed with water. But such as haue strõg braines, that is to say, not lightly ouercome by the vapours and fumes which ascend frõ the stomacke, may boldly drinke any kinde of wine that they like, so they keepe a measure, for otherwise they fall into drunkennesse as well as they that haue weake braines: which vice, as it is odious to God, & without repentance disheriteth vs from his heauenly kingdome: so it is most hurtfull to our bodies, & if it be often vsed causeth chiefly sir inconueniences, as Auicen teacheth. First it weakneth and corrupteth the Liuer, making it vnable to change ỹ nourishmẽt into bloud, whereof ensueth commonly either Dropsie or Lepry. Secondly, it marreth the braine, and killeth the memorie, whereof commeth madnesse or forgetfulnesse: therfore it

Cap. 8. Why wine moderately take sharpeneth the wit.

Diuines loue wine, & why.

Strõg wines ill for students.

1. *Cor.* 10. 10.

3. 1. *Doct.* 2. *Cap.* 8.

1 Six inconueniences of drunkennes.

2

is sayd, That wine is the destruction of the memorie.

3 Thirdly, it weakeneth the sinewes, which is ỹ cause that drunkards tremble both with head and hands, as well in

4 youth as in age. Fourthly, it breedeth diseases of the si-

5 newes, as the Crampe and Palsey. Fiftly, it engendreth Apopleries, & the falling euill, through ouer much moysture of the braine, stopping the wayes of the spirits to ỹ

6 inferiour members. Sixtly, it bringeth oftentimes sodaine death, by too much repletion. Notable therefore is that counsaile of Isocrates in his oration *ad Demonicum*, and diligently to be followed of all Students: And specially auoyde banqueting: and if it happen that thou be present at it, yet rise and go thy way before thou be drunken, for when the minde is ouercome with wine, it is like to a charret, which hauing cast off his guide, runneth to and fro without order. According to that saying of the auncient Poet Theognis,

Isocrates against drunkennesse.

Theognis against drunkennesse.

Thus translated by Iacobus Schegkius,

Immodico cuicunq; mero præcordia feruent,
Haud linguam & mentem continet ille suam.
Turpia quæ loquitur, recidunt sine pondere verba
Ebrius ac nullo cuncta pudore facit.
Diceret haud quæ sobrius, hæc effert bene potus.
Si sapis à nimio disce cauere mero.

So that the excesse of Wine is to be auoyded, and not the Wine, for so he writeth in another place:

Pocula quæ carnere modo, mihi credo nocebunt,
Vina tamen modicè sumpta iuuare solent,

Inst. lib. 1. cap. 10.

And the excesse of Wine is the cause as Leonardus Fuchsius writeth, why few young men that be students, come to profound knowledge & ripenesse in these dayes: for first immoderate drinking wine maketh them disordered and vnruly: and next it weakneth and dulleth the strength and force of the wit & minde. Wherfore he aduiseth all students to haue those golden verses of Eobanus Hessus not onely imprinted in their mindes, but also in-

Why students in these dayes come not to such perfect knowledge as they haue done in time past.

graued

graued in some table in their chambers or closets, to the intent that they may haue them alwayes before their eyes. For so, it might happily come to passe, that by the often reading and looking vpon them, they might eschue drunkēnesse, as a most detestable vice procuring to them certaine destruction. The verses be these,

Hessus, against drunkennesse.

Immodici sensus perturbat copia Bacchi:
Inde, quis enumeret, quot mala proueniant,
Corporis exhaurit succos, animiq; vigorem
Opprimit, ingenium strangulat atq; necat.

Whereof Ciceroes onely sonne Marcus may be a notable example to all students, who being brought vp after the best manner, as you may suppose both at Rome vnder his fathers gouernement, & at Athens vnder Cratippus, the Prince of Philosophers of that age (as Cicero calleth him in sundry places,) did yet degenerate through intemperancie, that he was more famous for his drinking, then for his learning. For he was called Marcus Bicongius, as Plinie reporteth, that is, such a tosspot, as would quaffe or carouse a galon or two at a time. Wherefore Plato that diuine Philosopher vtterly forbiddeth Wine in youth vntil they be past two and twentie yeares of age, because saith he, you must not put fire to fire. And Galen not onely forbiddeth children wine, because they being of hoat & moyst temperature, should thereby become ouer hoat, and their heads filled with vapours, whereof some times ensueth the falling sickneſſe (as Aristotle affirmeth,) but also he forbiddeth yong mē wine vntil they be fiue and thirty yeares of age, because it maketh them prone to wrath and lecherie, and dulleth and troubleth the wit and reason. But to old men, wine is as sucke to young children: and is therefore called of some, old mens Milke, and the strongest wines for them are best, except they be cholericke: for old folkes are cold, and good wine heateth: they are heauy and full of melancholie, & wine maketh them merry and repelleth melan-

2 de legi.

Young men should drink no wine.

Wine is good for old age.

choline ſſe: they commonly ſlæpe ill, and Wine maketh them ſlæpe well: they are diſpoſed to oppilations, and Wine openeth. So that Wine to old folkes is moſt commodious, although to youth it be hurtfull, vnleſſe it be temperately taken. Yet I read in Arnoldus vpon *Schola Salerni*, that ſurfetting and dronkenneſſe is ſometime expedient, becauſe thereby we fall to vomit, whereof enſueth cleanſing of the ſtomacke, and preuenting of many ill diſeaſes of long continuance, and this opinion is fathered vpon Hippocrates; for ſo ſayth Arnoldus; Hippocrates counſaileth vs to be drunke once in a moneth, that ſo we might be procured to vomit. But I will not ſay ẏ Hippocrates counſaileth vs to be dronkē once in a moneth, that thereby may come vomit, for I rather think it the counſaile of ſome Arabian Phiſition: but this I know to be true, that Hippocrates biddeth one to vomit euery moneth two dayes one after another, that the ſecond day may auoide that which the firſt could not, & this is approued by Galen: and *Schola Sal.* is of the ſame iudgement, where it is ſayd:

Cap. 15. To be drunken once in a moneth allowed of ſome Phiſitions.

Lib. 51. *de vſu par. cap.* 4. *Cap.* 107.

Quolibet in menſe & confert vomitus, quoque purgat
Humores nocuos ſtomacho, anfractus leuat omnes.

But to procure vomit through exceſſe, & dronkenneſſe, as it is vngodly, ſo it is beaſtly, & doth more hurt the ſtomack, the braine, the breſt, & all partes of the body than it doth profit by euacuation of flewme and choler: wherfore if any be deſirous to vomit, let them rather go to the Sea, or drinke Salet oyle (as I haue ſhewed before in ẏ Chapter of Olives) or vſe *Aſſarabacca*, or *Helleborus*, by the aduiſe of ſome diſcreet Phiſition, & let Wine be vſed according to ẏ firſt inſtitutiō, that is, to make men mery, & not to make men dronk. For the vſe of vomit, either by ſurfetting, or by medicine, is greatly diſallowed of ẏ beſt learned Phiſitiōs of our time, namely of Leuinus Lemnius in his firſt booke of complexions, where he ſayth: Let no man ẏ deſireth to liue till he be old, vſe vomiting often,

ten, ſpecially if he be long and round necked, either very ſlender or very groſſe bodied, or ſtrict and narrow breſted. But he that leadeth his life temperately, ſhall not neede to ſeeke any helpe by vomiting, for conſeruation & maintenance of his health. And touching Hippocrates opinion before mentioned, he ſayth: that this reuerend and aged Phiſition in that place exhorteth no man to vomit for any wholeſomneſſe that is therein, but iudgeth ſuch manner of euacuation, to be expedient for them that with exceſſe and immoderate feeding haue ſurfetted, or whoſe ſtomackes through crudities and corruption, of the meate and drinke before eaten, belch vp ſome ſtinking fumes, whereof the one commonly happeneth in cold ſtomackes, and the other in hot: hitherto Lemnius. And if any be diſpoſed to drinke Wine, they may learne to chooſe good Wine by fiue properties: Firſt by the colour, as white, red, claret. Secondly by the taſt, as ſweete, ſoure, rough, ligth. Thirdly by the ſauour or ſmel, as fragrant or otherwiſe. Fourthly by the ſubſtance, as thicke, thinne, cleare or muddy. Fiftly by the age, as new or old. All theſe properties ſauing the laſt, are ſet forth in *Schola Salerni* as followeth:

For whom vomit is expedient.

How to chooſe good wine, by fiue properties.

1
2
3
4
5

Cap. 10.

Vina probantur odore, ſapore, nitore, colore,
Si bona vina cupis, quinque hæc laudantur in illis,
Fortia, formoſa, & fragrantia, frigida, friſca.

So that three ſenſes are the chiefe iudges of wine. The eye for the colour and conſiſtance, the tongue for the taſt, the noſe for the ſauour. And all theſe muſt be applied to wine in the kinde, as for example, if Claret wine haue a right claret colour, if it be in ſauour, in taſt, in thinneſſe, or thickeneſſe, in age accordingly, then may you be bold to call it good Claret. And ſo of all other ſortes *in ſuo genere*. But it ſhalbe neceſſarie that I ſpeake somewhat more of theſe properties. And firſt, touching the colour I haue this leſſon in Galen. No white wine is greatly hot: for that

The choiſe of wine ſtandeth chiefly in three ſenſes.

Lib. 3. *de vict. ra. in mor. acut. com.* 6.

which is very hot is yelow, like gold, or darke yelow, or red, & ſweet. But white Wine heateth leaſt of all. Whereby I learne that white wine inflameth or heateth leaſt of all wines, which is to be vnderſtood of one kinde and of one countrey, as I haue ſhewed before. Beſide this, white wine is leſſe fumiſhe and leſſe vaporous than other, and therefore leſſe annoyeth the head. And it prouoketh or cauſeth one to piſſe more than other, whereby it is proued to be more percing than other wine, & to haue greater ſtrength to open. And for theſe properties I thinke white wine more conuenient for ſtudentes than any other. Alſo this kinde of wine is good for thoſe that would be leane or ſlender, becauſe it nouriſheth little. But red wine & Claret nouriſh more, becauſe they are ſone conuerted into bloud, and eſpecially the red, for that is hoater than white wine, and nouriſheth more than claret. Wherefore it is reckoned in *Schola Sal.* for one of thoſe three things which be moſt nouriſhing, as

White wine leaſt hoat.

White wine procureth vrine.

White wine good for thoſe that would be leane.

Cap. 8.

Ouа recentia, vina rubentia, pinguia iura.

So that Claret wine for nouriſhing may ſeeme to be in a meane betweene white and red. Yet red wine, if it be a deepe red enclining to blacke as Raſpis, being much drunken cauſeth two inconueniences, as it is in *Schola Sal.*

Cap 11.

Si vinum rubrum nimium quandoq; bibatur,
Venter ſtipatur, vox limpida turpificatur.

Red wine bindeth.

It bindeth the bellie and maketh hoarſeneſſe. Yet ſometime it is neceſſarie, eſpecially for ſuch as by debilitie of ſtomack are laratiue, and can hold nothing. And I haue cured many of a laſke, growen in a manner to a flixe, onely by giuing them firſt in a morning and laſt in the euening, a good draught of red wine well ſpiced with Cinamom, and the powder of the pill of a pome Granat.

A good medicine for a laske.

But wines that be yellowiſh, & ſweete withall, as Palmſey, Muſcadell, and ſuch like, as they are moſt hoat, ſo be they very nouriſhing, as it is in *Schola Salerni.*

Cap. 11.

Corpora

Corpora multum augent tibi dulcia candida vina.

The reaſon is becauſe the ſweete wines through their ſweeteneſſe, are greedily drawen of the members. Wherefore they are good to be vſed of ſuch as be leane, & weake and low brought, and ſo haue I proued Muſcadell excellent in a waſt or conſumption. Now concerning the age of wine, Dioſcorides writeth: old wine hurteth the ſinewes and ſences, new wine puffeth vp and is hardly digeſted. But betweene both is wholeſome. And this muſt be applied to wines after their kinde. For ſome wil abide longer in their ſtrength and verdure, and others will ſooner pall. But new wine or muſt in no wiſe wholeſome. For as it is in *Schola Salerni*, it breedeth fiue inconueniences, as followeth:

Sweete wine for whom it is good.

Lib. 5. cap. 7.

New wine vnwholeſome. *Cap. 26.*

Impedit vrinam muſtum, ſoluit citò ventrem,
Hepatis emphraxim & ſplenes generat, lapidemq;

Whether wine be good faſting.

That is to ſay, new wine letteth the vrine, it looſeth the belly, it ſtoppeth the liuer & ſplene, & breedeth the ſtone.

And now to diſcuſſe this queſtion, whether or no it be good to drinke Wine faſting, I know there be many that in a morning for their breakefaſt, in the cold time of the yeare vſe to drinke a draught of ſtrong Wine, as Muſcadell or Malmſey, and to eate toaſtes dipped therein, and that they thinke to be very wholeſome and reſtoratiue, eſpecially for old folkes. But they are reproued by Fuchſius, ſaying: We muſt eſpecially beware, that in the morning faſting we vſe not ſtrong wine, or toaſtes dipped in wine, (as the manner of noble men is) becauſe thereby great diſcommoditie commeth to the body, and very daungerous diſeaſes. Yet I read in *Schola Salerni*.

Inſt. lib. 2. ca. 8

Cap. 54.

Bis duo vina facit mundat dentes, dat acutum
Viſum, quod minus eſt implet, minuit quod abundat.

Toaſtes dipped in wine wherefore they are good.

That is to ſay, toaſted bread dipped in wine cleanſeth the teeth, ſharpeneth the ſight, digeſteth that which is vn-

digeſted, and reduceth ſuperfluous digeſtion to a meane. And maiſter Securis affirmeth in his Almanacke *Anno.* 1580 that his father who was a Doctor of Phiſicke, vſed in a morning a peece of a toaſt dipped in muſcadell in the winter, and in claret wine in ſommer, drinking after it a draught of the ſame wine. So that it is not altogether vnwholeſome to drinke wine next the heart, ſo there be reſpect had to the time, to the countrey, to the age, to cuſtome. Some I haue knowen to ſteepe a drãch of wormewood all night in a cup of claret or white wine cloſe couered, and the next morning after to ſtreine it, & warme it and drinke it faſting: others to cleanſe their reines and bladder, vſe to ſteepe ouernight a rote or two of Perſeley ſlitte and ſomwhat bruſed, and a little liquorice in white wine or racked reniſh, & to ſtreine it in the morning after, and warme it, and drinke it for their breakfaſt. But theſe be rather medicines than ſimple drinkes, the firſt to cleanſe the ſtomacke, the latter for the ſtone. And ſo I conclude this treatiſe of wine: that white Wine is beſt faſting and betweene meales: Claret wine with meat, and Sack after meate.

An eaſie practiſe to cleanſe the ſtomacke.

An eaſie medicine for the ſtone.

Of Ale and Beere, Chap. 218.

Cerviſia or *Cereviſia* is Latin as wel for Ale as Beere, howbeit in qualitie theſe drinkes differ greatly. For though both Ale and Beere be made of like matter & ſubſtance, that is to ſay, of barlie, wheate or oates, yet there is great difference in the making, as good brewers cã tell. And one thing more is vſed in the making of Beere than Ale, which is hoppes. So that Ale requireth two ingrediences, that is water and malt, & beere is made of three things, that is, water, malt and hoppes: of which the firſt two be cold of nature, and the third is hoat. Theſe two drinkes are not mentioned in Hippocrates and Galen, (as I ſuppoſe) becauſe they are vſed only in theſe North partes

The difference betweene Ale and Beere.

partes of the world. And as for ale, I can neither heare nor read (saith Maister Eliot) that it is made and vsed for a common drinke in any other Country than England, Scotland, Ireland and Pole. And in England no doubt ale was the more ancient drinke and more vsuall, as it is at this day in the North parts of the Realme, where they can not yet tell howe to make Beere, except it be in cities or townes, or in men of worships houses. And touching ale which is best, in *Schola Salerni* there be fiue properties noted as followeth: Cap. 37.

Non sit acetosa hæc cerusia sed bene clara,
De validis cocta granis, satis ac veterata.

That is to say, good ale must not be sours, it must be cleere, and made of good corne, well sodden, stale and well purged. But if you come as a straunger to any towne, and would faine know where the best Ale is, you nede do no more but marke where the greatest noyse is of good fellowes, as they call them, and the greatest repaire of Beggers. But withall take good heede that Malt be not aboue Wheate before you parte. For it is worse to be drunk of Ale than of Wine, and the drunkennesse endureth longer: by reason that the fumes and vapors of Ale that ascend to the head are more grosse, and therefore can not be so soone resolued as those that rise vp of Wine. If you aske me the question whether Ale or Beere be more wholesome, I say that Ale generally is better, namely the small Ale, which is vsed as well in sicknesse as in health: and that for good cause, considering that Barley, whereof it is made, is commended and vsed in medicine in all partes of the world, & accounted to be of a singuler efficacie is reducing the bodie to good temper, specially which is in a distemperance of heate. And for this purpose that kind of Ale, which at Oxford is called sirteenes, is principall, as by common experience is proued both in

How to know where the best Ale is.

Whether ale or beere be better.

Sixteenes.

hot ſeaſons of the yeare and in in hote diſeaſes. But beere for the heate thereof by reaſon of the Hoppes, is not ſo commendable in ſickneſſe, and therefore generally not ſo wholſome. Howbeit, in health it is verie profitable drink (ſo it be not ſtrong, for ſuch as be cholericke and haue hot ſtomackes. For beſide the vertue of nouriſhing which it hath of the corne whereof it is made it hath alſo a medicinable propertie of the Hoppes, whereby it prouoketh vrine, and expelleth ſome choler by ſiege. Wherefore in them that vſe it moderately, it encreaſeth ſtrength as appeareth plainly by the view of thoſe nations that vſe it moſt, for they be ſtrongeſt and faireſt. Beſide that, it doth not ſo ſone hurt the ſinewes, nor cauſe ache of the ioynts as wine doth. But *Schola Salerni* reckoneth eight properties which may be indifferently applyed to Ale or Beere as followeth, but chiefly to Beere:

The vertue of Beere.

Cap. 46.

Craſſos humores nutrit ceruiſia, vires
Praſtat, & augmentat carnem, generatq; cruorem,
Prouocat vrinam, ventrem quoque molit & inflat,
Frigida & modicum &c.

That is to ſay Ale or Beere maketh groſſe humours, encreaſeth ſtrength, encreaſeth fleſh, and breedeth bloud, prouoketh vrine, looſeth the bellie and puffeth vp, and cooleth moderately. Of which eight (in my iudgement) the firſt foure do belong chiefely to Ale, and the latter foure to Beere. For Beere doth more prouoke vrine and more mollifie and inflate the bellie, and cole more than Ale. Yet it coleth more or leſſe, as it is ſtronger or ſmaller, and according to the Malt whereof it is made. For Beere or Ale being made of Wheate malt inclineth more to heate, for wheate is hote. If it be made of Barley malt, it inclineth more to colde, for Barley is colde. And if it be made of Barley and Otes together, it is yet more temperate and of leſſe nouriſhment. Yet if a man would

Eight properties of Ale & Beere.

The vertues of Beere.

would exactly ſcanne the temperature of Beere, Fuchſius ſaith: Seeing for the moſt part there is felt no ſmall bitterneſſe in Beere, there is no doubt, but all Beere is hote: and how much more bitter it is, the hotter it is. But notwithſtanding, I thinke that Hoppes in Beere maketh it colder in operation, becauſe (as I ſayed before) it purgeth choler. And to me verily it is much colder than Ale of like ſtrength, hauing a cholerick ſtomacke, and Liuer inflamed. Neither do I thinke that Beere more engendreth rhewmes & diſtillations than Ale, although I know many to be of a contrarie opinion. But by experience of mine owne bodie I can teſtifie, that after I left Oxforde and dwelled in the countrey, where Ale is the more common drinke, I was no leſſe troubled with a rhewme, but rather more, than when I continued at Oxforde and dranke nothing but beere. Wherefore I thinke rather that the chiefeſt cauſe why we are now more diſquieted with rhewmes than our forefathers were, is our exceſſe and ſurfetting, and delicate feeding, whereof commeth crudities, & crudities breedeth rhewmes, and rhewmes are the occaſion of the moſt part of diſeaſes that happen to men. Wherefore the Greeke Poet Theognis moſt truly hath written, That ſurfet hath deſtroyed mo than famin. Yea I dare ſay, that mo die through ſurfet than by the ſword. Wherefore I thinke of rhewmes as Galen writing vpon Hip. thinketh of the Gowt. Hippocrates ſaith, Gelded men neither haue the Gowt, neither are they bald. Whom Galen expoundeth in this manner: In the time of Hip. very few were troubled with the Gowt, by reaſon of their great temperance and moderate life: but in our time for that roiotouſneſſe, and pleaſures are growne to the full, an infinite number are troubled with the gowte, for ſome neuer exerciſe themſelues, and drink ſtrong Wines next their heart, and vſe immoderate luſt: others, if they offend not in all theſe, yet they erre in one or other. Euen ſo I ſay of rhewmes, that in time

Lib. 2. inſti. Sect 2. cap 11

Beere more cold in operation than Ale, and better for cholericke folks.

Whether Beere breed rewmes.

The verie cauſe of rhewmes.

com. 6. Apho. 18.

A plaine patern of our time.

Wine and women great occaſions of the gowt.

paſt, when men vſed more frugalitie and temperance than now they do, they were not ſo much troubled with diſtillations. But now by reaſon of too much idleneſſe & intemperance, rheumes do more abound, and the gowte alſo. For the gowt is the daughter of a rheume. And thoſe things that breed rheumes, do likewiſe bréede the gowte in ſuch as be giuen thereunto, as Slouthfulneſſe, ſurfet, immoderate luſt, much Wine and ſtrong, vſed faſting. He therefore that will be frée from rheumes and gowte, muſt auoide idleneſſe, ſurfet, lecherie, much wine and ſtrong, eſpecially faſting: and not condemne Béere as hurtfull in this reſpect, which was ſo profitably inuented by that worthie Prince Gambriuius *Anno.* 1786. yeares before the incarnation of our Lord Jeſus Chriſt, as Lanquette writeth in his Chronicle.

Two chiefe cauſes of rheums, *viz. & intemperantia.*

The chiefe cauſes of the Gowte.

Who inuented beere & when.

Fol. 25. pa. 2.

Of Cyder. Chap. 219.

The fifth kinde of drinke vſuall here in England, is Cyder. Howbeit Cyder is not in ſo common vſe any where within this land as in Worceſter ſhire, and Gloceſter ſhire, where fruites do moſt abound. And maruell it is to ſée how plentifull Apples and Peares are in thoſe countries, inſomuch that euerie hedge almoſt in the common fields and by high way ſides, are full of good fruits. And if a man trauell through that Countrey, when they be ripe, he ſhall ſée as many lie vnder his horſe féete, as would in ſome places of England be gladly gathered vp, and layed in ſtore vnder locke and key. Cyder is for the more part cold in operation, & is better or worſe, according to the fruit wherof it is made: in reſpect of the coldneſſe it is good for them that haue hote ſtomacks, or hote Liuers. Yet if it be vſed for a common drinke (as Maiſter Eliot reporteth) it maketh euen in youth, the colour of the face pale, and the ſkinne rineled. It can not be verie wholeſome in any condition, conſidering that fruites do

Worceſter ſhire & Gloceſter ſhire moſt fruitfull.

ingender ill humors. Yet it is best after Christmas and about Lent. That Cyder which is made of pure Peares, (commonly called Pery) being drunke after winter, is like in taste to a smal white or Rhenish wine, but it differeth much in operation. Perie.

Of Whey. Chap. 220.

THe sixth sort of drinke vsuall is Whey, the nature whereof I haue declared before in the Chapter of Milke. And thus much more I will ad, that if it be clarified, it is passing good for such as haue hote stomackes, or hote Liuers, specially in May, and for them that be costiue. And if you would vse it to cole the liuer, then boyle in it Endiue, Succorie, Violet leaues, Harts-tong, Sorrell, Dandelion. And if you would vse it for an itch, or breaking out, then boile in it Fumitorie, Scabious, Liuerwort, Hop leaues. Also Fumitorie and Agrimony boyled in clarified whey, and often vsed, do not onely kil an itche, but also preserue the Liuer from corruption. You must boyle it to the halfe, and then straine it & drink it fasting, and fast two houres after it. Whey for a hote Liuer. Whey for an itch.

Of Metheglin Chap. 221.

THe seauenth kind of drinke is Metheglin, which is most vsed in Wales, and in the Marches of Wales. It is made of hote herbes, Honie and water. And if any list to make it, he may take of all sorts of garden herbs a handfull or two, and let them boyle in twise so much water as he would make Metheglin, and when it is boyled to the halfe, and coled, and strained from the herbes, then take to euerie two galons of the water, one galon of Honie. Let it boyle well and scum it cleane, then put it vp into some vessell, and put Barme vpon it, and let it stand three or foure dayes, then clense it vp as you do Beere or How to make Metheglin.

Ale, and put it into some barrell, and so let it stand three or foure moneths, then draw it & drinke it at your pleasure. If it be perfectly made and not new, it is a verie good drinke for Winter season, chiefely for olde folkes, and such as be flegmaticke, or haue cold stomackes, or be troubled with the cough. It is best in a morning well spiced with Ginger. There is also another kind of drink verie like to Metheglin, which is called Mead or Meath, and is made of one part of Honie, and foure times so much of pure water, and boyled vntil no skumme do remaine, and is much commended of Galen, drunke in Summer for preseruing of health. For if it be well made, it clenseth the breast and lungs, causeth a man to spit easily, and pisse abundantly, and purgeth the bellie moderately. Thus much concerning those seauen sortes of drinkes which be in common vse among vs, which may well be called simple drinkes, for of these, sundrie others are as it were compounded or made for our necessities, but yet rather vsed as medicines than with meats: such is *Aqua vitæ*, *Aqua composita*, *Rosa Solis*, Doctor Steeuens water, Cinamon water, Hipocras, Bragget, Buttered Beere, and such like: of which I shall speake particularly, for the behalfe of Students, who need now and then such comfortable drinkes.

Mead or Meath.

To make Aqua vitæ. Chap. 222

TAke of strong Ale, or strong Wine, or the Lees of strong Wine and Ale together, a gallon or two as you please, and take halfe a pound or more of good Liquorice, and as much annise-seeds: scrape off the barke from the liquorice and cut it into thin slyces, and punne the annise grosse, and steepe al together close couered twelue houres, then distill it with a Limbecke or Serpentine. And of euerie gallon of the liquor you may draw a quart of reasonable good *Aqua vitæ*, that is, of two galons two quarts

quarts. But see that your fire be temperate, and that the head of your Limbecke be kept colde continually with fresh water, and that the bottome of your Limbecke be fast luted with Rye dough, that no ayre issue out. The best Ale to make *Aqua vita* of, is to be made of Wheate malte, and the next of cleane Barley malte, and the best wine for that purpose is Sacke.

To make Aqua composita. Chap. 223.

TAke of Sage, Hysope, Rosemarie, Pynt, Spike or Lauender leaues, Marioram, Bay leaues, of each like much. of all, foure good handfulles to one galon of liquour. Take also of cloues, Mace, Nutmegges, Ginger, Cinamon, Pepper, Graines, of each a quarter of an ounce, Liquorice and Annise of each halfe a pound: beate the spices grosse, and first wash the herbes, then breake them gently betweene your handes. Vse the Liquorice and Anise as is aforesaid in *Aqua vita*, then put all together into a Gallon or more of good Ale or Wine, and let them steepe all night close couered in some vessel of earth or wood, and the next morning after distill them, as you do *Aqua Vita*.

To make Rosa Solis. Chap. 224.

FIrst, because this drinke beareth the name of a certen herbe called *Rosa Solis*, which is not euerie where, nor at all times to be found, it shall be necessarie to speake somewhat concerning the gathering of the same. I finde by experience that it groweth most plentifully in marris groundes and Fennes, and is most flourishing in June, July, and August. In Lankashire in their mosse grounds where they digge their turues, there is great store of it, and there the common people do cal it youth grasse, & they think that it rotteth sheepe, howsoeuer it preserueth men. The growing of Rosa Solis.

If it be gathered about none, you shall find vpon it like as it were an oyle or a dewe, and if you touch it with your fingers, they will be slimie. When you would occupy it, gather it in drie weather and about the mid time of the day, and picke it cleane from dirt and pelfe, and cut off the rootes, or if it be ranke, you may cut it hard by the rootes in gathering. Now when you haue prepared it in this order, and would compound *Rosa Solis*, take a pottle of good *Aqua vitæ*, or *Aqua Composita*, and put into it two good handfulles or more of the herbe called *Rosa Solis*, and halfe a pound of fine Sugar, halfe an ounce of whole Mace, of Ginger pared, of Nutmegges, of Cinamon, of Annise sedes, all grosse beaten in a morter, of ech halfe an ounce. Liquorice an ounce, first made cleane from the barke, then cut in small pieces and a litle punned, Dates foure ounces cut small, and the stones and the white skinne that is within taken out, put altogether into a large pot or bottle, and stoppe it close, and so let it stand for three Monethes, shaking it or stirring it together now and then, afterward (if you list) you may straine away the stuffe, or let it remaine in all the yeare, and when you would occupie some of it, cast a cloth ouer the mouth of the bottle, to keepe in the Spices. Some do put in red Rose leaues also in making.

How to make Rosa Solis.

Another way to make *Rosa Solis*.

I Learned also another way to make *Rosa Solis* of an honest Gentlewoman in this manner. Take of strong Ale or Wine two gallons, of Annise sedes and Liquorice of each halfe a pound, beate them grosse. Take also of Rosemarie, Sage, time, Cammomill, Marioram, Pint, Auens, Fenell, Dill, Pelitorie, Lauender or Spike, Hyssope, Roses of each halfe a handfull, of *Rosa Solis* three or foure handfull, and put all into the Ale or Wine: then take

take of Cinamom, Cloues, Mace, Nutmegges, Ginger, Graines, Long pepper, Galingale, of each a quarter of an ounce, beate them grosse, and put them to the other, & let all stepe together twelue houres, in some vessell of wood or earth close couered, then distill them, & of the two gallons, you may well draw two quartes, and will be as *Aqua composita*, which after you may colour in this wise: put into one glasse or two, and put to it for either quart, two ounces of browne Sugar Candie, and as much of Dates drawn, as I haue shewed before, and put euery weeke fresh *Rosa Solis*, as much as may go into the glasse vntill it haue the colour of the herbe: and if you will haue it quickly to receiue colour, you may set the glasse warily within a Stillatorie, vpon such things as you distill, & still nevertheless, neither will the glasse lightly breake, especially if it be full.

To make Cinamom water. Chap. 225.

HOw Cinamom water should be made, I haue partly declared before in the Treatise of Spices. Notwithstanding, I will here set forth other wayes to make it, drawne out of Gesner. Take of Cinamom one pound grossely beaten, on the which powre a wine quart of pure water, which being close couered, let stand to stepe 18. houres, after distill it as ye do *Aqua vitæ*.

An other way.

TAke of the best Cinamom finely brought to powder in a morter, but not searsed half a pound: this so charily powre into the distillatorie body, that none cleaue to the sides falling in, on which powre three quarts of cleare Conduit water, then set on the head close to the body, after distil it in the beginning with a very soft fire, and encrease the fire by little and little, as you see the droppes

come either quicke or slowly. But the best way to make Cinamom water, is that which I have shewed where I spake of Cinamom it selfe.

To make D. Steuens water. Chap. 226.

TAke a gallon of good Gascoyne wine, the take Ginger, Galingale, Canell, Cinamom, Nutmegges, Graines, Cloues, Mace, Annise sedes, Feuell sedes, Caraway seds, of euery of them a dragme. Then take Sage, Mint, red Roses, Time, Pellitory of the wal, wild Maioram, Rosemarie, wild Time, Cammomil, Lauender, Auens, of euery of them one handfull, beate the Spices small, and bruse the herbes, and put all into the wine, and let it stand twelue houres, stirring it diuers times, then still it in a Limbecke, and kepe the first pint of the water, for it is the best: then wil come a second water, which is not so good as the first.

The sundry vertues and operations of the same many times prooued.

THe vertues of this water be these. It comforteth the spirites, and preserueth greatly the youth of man, and helpeth inward diseases comming of colde against shaking of the palsey, it cureth the contraction of sinewes, & helpeth the conception of women that be barren, it killeth wormes in the belly, it helpeth the cold gowte, it helpeth the toth ache, it comforteth the stomacke very much, it cureth the cold dropsie, it helpeth the stone in the bladder & reynes of the backe, it cureth the canker, it helpeth shortly a stinking breath, & who so vseth this water now and then, but not too often, it preserueth him in good liking, and shall make one seme young very long. You must take but one spoonefull of this water fasting but once in seuen dayes, for it is very hoat in operation. It pre-

preserued Doctor Steeuens that he liued 98. yeare, whereof twentie he liued bedred.

A Censure vpon Doctor Steeuens water. Chap. 227.

THus much I finde writte both touching the making and touching the vertues of Doctor Steeuens water. But how true it is I referre to euery mans owne experience I for my part hauing made it right according to the prescription, found the water so weake of the wine, so strong of the herbes, so vnpleasant in tast, that I was faine to distill it againe, & to make it after an other manner. So taking double the spices aforesaid that is of euery sort a quarter of an ounce, and of euery kind of herbe but halfe a handfull and not Gascoyne wine but Secke, or very strong Ale, I made a water very strong in tast, and as I suppose of great vertue in all the properties aforesaid This who so list to try shall find true, and let no man condemne me vntill he haue proued.

To make Hippocras. Chap. 228.

TAke of Cinamom two ounces, of Ginger halfe an ounce, of Graines a quarter of an ounce, poune them grosse, and put them into a pottell of good claret or white wine, with halfe a pound of Sugar, let all steepe together a night at the least close couered in some bottell of glasse, pewter or stone, and when you would occupie it, cast a thinne cloath, or a peece of a boulter ouer the mouth of the bottell, and let so much runne through as you will drinke at that time, keeping the rest close, for so it will keepe both the spirit, odor and vertue of the wine and spices, & if you would make but a quart, then take but halfe the spices aforesayd.

An other way. Chap. 229.

TAke a gallon of Wine, an ounce of Cinamom, two ounces of Ginger, a pound of Sugar, twenty Cloues bruſed a litle in a morter, twenty corns of Pepper groſſe beaten, let all theſe ſtepe together a night or more in a bottell or pot cloſe ſtopped as before. To halfe the wine take the ſtuffe.

An other way excellent for a weake ſtomacke. Chap. 230.

TAke Cinamom halfe an ounce, Ginger a quarter of an ounce, Cloues, long Pepper, Nutmegges, of each halfe a quarter of an ounce, beate them all groſſe, & with halfe a pound of Sugar mixe them together in a pottell of pure white wine or claret. Let all ſoke twelue houres, or all night in a cloſe pot or bottell, and when you would occupy of it, caſt a cloath ouer the mouth of the pot, and ſtraine it and vſe it at your pleaſure: And if you liſt to make but halfe the quantitie, then take but halfe the Spices and Sugar, and vſe it as before.

Another. Chap. 231.

TAke an ounce of Cinamom, half an ounce of Ginger, Galingale & Graines, of each a quarter of an ounce, Cloues halfe a quarter, beate them groſſe, white Sugar halfe a pound, of the beſt wine a pottell. Vſe it as before.

To make Nectar after Arnold, which is a notable reſtoratiue. Chap. 232.

TO a pinte of Malmſey or Muſcadell take of Ginger pared, Cloues, Cinamom, of each a quarter of an ounce,

ounce, of Graines halfe a quarter, Sugar, two ounces, Muske a graine. Vse it as before.

Sugred wine for such as be in a consumption. Chap. 233.

TO three pintes of good wine take two poundes of Sugar, let it boyle vntill it come to the thickenesse of Line Hony, the vse whereof is with liquide meates or drinkes. It may stand in stead of meate and drinke, and will refresh nature sufficiently. Or else take one pound of the best Sugar to three pintes of wine, let them be sod with a soft fire in manner of a Syrupe, kepe it and vse it with two partes of water, or otherwise, as neede requireth. It is good for olde persons, colde and feble, and in whom naturall moysture and heate are diminished.

Hipocras made with water. Chap. 234.

TAke of chosen Cinamom two ounces, of Ginger scraped halfe an ounce, long Pepper, Graines, Galingale, of each a dragme, Nutmegges, Cloues, Mace, of each half a dragme, Spring water three quarts, let it boyle to the halfe or to one quart, then straine it hard through a cloth, and put to it halfe a pound of Sugar, boyle it a little againe and skimme it, then put it into some close pot and vse it. To make Hipocras of *Aqua vitæ*, excellēt for one that is very weake. Take a quart of *Aqua vitæ*, and put it in a glasse, then take two ounces of Cinamom, one ounce of Ginger, two penyworth of Cloues, as much of Graines, a penyworth of Nutmegs, beate them all grosse, and put them to the *Aqua vitæ*, and shake it together euery day ofte̅ for nine dayes together, then drinke it with wine or ale, halfe a spoonefull or a quarter, with halfe a pinte of Ale.

Hipocras to preserue in time of pestilence. Chap. 235.

TAke of the best wine a pottell, halfe an ounce of *Angelica*, Nutmegges two drammes, Galingale, long Pepper, Coriander, Ginger, Volearmoniack, of each a dramme, Cinamom three quarters of an ounce, Sugar halfe a pound, vse them as before is sayd, & drinke thereof alwayes fasting a good draught.

Hipocras laxatiue for any feuer. Chap. 236.

TAke of Sena an ounce, of Rubarb and Agaricke of each two drams, Cinamom halfe an ounce, Cloues, Mace, Graines, of each a quarter of an ounce, Ginger, Anise, Coriander, *Nigella Romana*, of each a dramme, Sugar half a pound, white wine or claret a pottell, make it as before is said.

To make wormewood wine vpon the sodaine to comfort a weake stomacke. Chap. 137.

TAke *Aqua vitæ* and Malmsey like much, and steepe in it some leaues of wormewood dried. Of this you may take a little spoonefull, and so mixe it with a draught of wine, and so giue it to drinke.

To make Bragget. Chap. 238.

TAke three or foure gallons of good Ale or more, as you please, two dayes or three after it is cleansed, and put it into a pot by it self, then draw forth a pottell therof, and put to it a quart of good Englishe Honie, and set them

them ouer the fire in a vessell, & let them boyle faire and softly, and alwayes as any froth ariseth, scumme it away and so clarifie it, and when it is well clarified, take it off the fire, and let it cole, and put thereto of Pepper a penyworth, Cloues, Mace, Ginger, Nutmegs, Cinamom, of each two penyworth beaten to powder, stirre them well together, & set them ouer the fire to boyle againe a while, then being Milke warme, put it to the rest, and stirre all together, & let it stand two or three dayes, and put barme vpon it, and drinke it at your pleasure.

To make Buttred Beere, which is good for a cough or shortnesse of winde. Chap. 240.

TAke a quart or more of double Beere, and put to it a good peece of freshe Butter, Sugar Candy an ounce, of Liquorice in powder, of Ginger grated, of eache a dragme, and if you would haue it strong, put in as much long Pepper and Graines, let it boyle in the quart after the maner as you burne wine, and who so will drinke it, let him drinke it as hoat as he may suffer. Some put in the yolke of an egge or two toward the latter end, and so they make it more strengthfull.

Of Sleepe. Chap. 241.

THe fourth thing to be regarded in preseruing of health, is Slæpe, which after Aristotle is defined to be an impotencie of the senses. Because in slæpe the senses be vnable to execute their office, as the eye to see, the eare to heare the nose to smell, the mouth to tast, and all sinowy parts to fæle. So that the senses for a time may seeme to be tyed or bound, and therefore sleepe is called of some the bonde of the senses. And for this imbecillitie, for that slæpe after a sort maketh a man senseleste, and as

Sleepe is an impotécie of the senses. *Lib. de Som. & vigilia.*

it were lineleſſe, it is called in Latin the Image of death, as Ouid writeth.

Lib.2. Elegi.

Stulte quid eſt ſomnus, gelidæ niſi mortis imago?
Longa quieſcendi tempora fata dabunt.

Sleepe the Image of death and the brother of death.

And in Seneca, *in Hercule Furente*, Sléepe is ſayd to be the ſonne of Aſtræa, that is to ſay of Juſtice, and the brother of death, as

Volucer matris genus Aſtrææ,
Frater duræ languidæ mortis.

Death called by the name of ſleepe.

And the holy Scripture in ſundry places doth call death by the name of ſléepe, which is meant in reſpect of the reſurrection: for as after ſléepe we hope to wake, ſo after death we hope to riſe againe. But that definition which Paulus Ægineta maketh of ſléepe, in my iudgement is moſt perfect, where he ſayth: Sleepe is the reſt of the poares animall, proceeding of ſome profitable humour moiſtening the braine. For here is ſhewed by what meanes ſléepe is cauſed. That is, by vapours and fumes riſing from the ſtomacke to the head, where through coldneſſe of the braine, they being congealed, do ſtopps the conduites and wayes of the ſenſes, and ſo procure ſléepe, which thing may plainly be perceiued hereby: for that immediatly after meate we are moſt prone to ſléepe, becauſe then the vapours aſcende moſt abundantly to the brayne and ſuch things as be moſt vaporours do moſt diſpoſe to ſléepe, as wine milke, and ſuch like. The benefit of ſléepe, or the neceſſitie rather néedeth no proofe, for that without it no liuing creature may long endure: according to that ſaying of the Poet Ouid:

Lib.1.cap 97.

What ſleepe is.

How ſleepe is cauſed.

Epiſt.4.

Quid caret alterna requie durabile non eſt.

The commodities of ſleepe.

For ſléepe helpeth digeſtion and maketh it perfect, it recouereth ſtrength, it refreſheth the body, it reuiueth the minde, it pacifieth anger, it driueth away ſorrow, and finally, if it be moderate, it bringeth the whole man to good ſtate and temperature. Wherefore, Ouid in an other place,

place calleth ſléepe a God, as: *Metamor. 11.*

Somne quies rerum, placidiſſime ſomne deorum,
Pax animi, quem cura fugit, tu pectora duris
Feſſa miniſterijs mulces, reparaſq; labori.

But that I may fully declare the order of ſléepe, and how it is to be vſed in preſeruing of health, foure things are to be obſerued therein. Firſt the time, ſecondly the place, thirdly the lying of the bodie: and fourthly the quantitie of ſléepe. Concerning the time Hip. following the verie order of nature, giueth forth a generall rule: As touching ſleepe (as by nature we are accuſtomed) ſo muſt we wake in the day time and ſleepe in the night, and if we change this order, it is euill. And to a ſicke bodie it is not hurtfull to ſleepe vntill the third part of the day: but to ſleepe longer is worſe. Wherefore in ſléping and waking, we muſt followe the courſe of nature, that is, to wake in the day, and ſléepe in the night, meaning by the daye, that ſpace which is from Sunne riſing to Sunne ſetting, and by the night, from ſetting of the Sunne to the riſing againe of the ſame. And if you demaund a reaſon why the night ſhould be more conuenient for ſléepe than the day, I anſwer: Becauſe the night by his naturall moiſture and ſilence, lulling our mindes aſleepe, maketh perfect concoction, not only of the meat receiued, but alſo of ſuperfluous humours. And if this order be changed (ſayth Hippocrates) it is worſe: for the naturall heate, ſpirites and humours in the day time draw to the outward partes of the bodie. Wherefore if we ſléepe then, we violently reſiſt the motion of nature: for ſléepe draweth naturall heate inward, and the heate of the day draweth it outward, ſo that there is made as it were a fight and combat with nature. Yet one that is ſicke or weake, and can take no reſt in the night, may well ſléep in the morning *Ad tertiam partem diei* (as Hippocrates ſayth) that is, three houres after the Sunne is riſen: but afterward ſléepe is not ſo wholſome, eſpecially

Foure things to be obſerued in ſléepe

2. Preſag. 2.

Why the night is better to ſleepe than the day.

Afternoone sleepe vnwholsome. Cap. 1. Cap. 3.

at after noone. Profitable therefore is that counsell of *Schola Salerni*: Auoid afternoone sleepe. And againe:

Sit brevis aut nullus tibi somnus meridianus,
Febris, pigrities, capitis dolor atq; catarrhus,
Hæc tibi proveniunt ex somno meridiano.

For, afternoone sleepe maketh vndigested and raw humours, whereof groweth oppilations, which oppilations engender Feuers. Also it maketh a man slothfull, by reason that superfluous humors remaine still in ỹ muskles, veines and ioynts. Againe it causeth headach, because grosse and vndigested meate, remaining yet in the stomacke, sendeth vp grosse vapours to the braine. And last of all, it breedeth rhewmes, by reason that the stomacke is full of raw humours, whereby vapours and fumes rise vp to the head, which being ingrossed by coldnesse of the braine, distill to the lower parts. All which discommodities might haue bene dissolued and consumed by watch. Yet notwithstanding, if any will needs sleepe in the day time, it is lesse hurtfull (as *Bertrucius* sayth) if these fiue conditions therein be diligently obserued. First, if it be not taken immediately after meate, but halfe an houre, or an houre after. Thirdly, that one sleepe not lying, but rather sitting with his bodie vpright. Fourthly that he sleepe not ouer long. Fifthly that he be not awaked suddenly and fearefully, but with good moderation. But after Fuchsius, We must sleepe after dinner, either very litle, or verie much: very litle that the inward heate may be onely gathered together, and the strength being wearied with businesse and watching, may be refreshed. Or we must sleepe verie much that concoction may be made perfect: for otherwise those discõmodities which are spoken of will ensue. And he that will sleepe quietly in the night, must put in practise that notable precept of *Schola Saler.* mentioned before, where I haue spoken of supper.

How sleep in the day may be vsed with least harme.

In lib. 2. Sect. 4. cap. 3.

Vt sis nocte levis, sit tibi cœna brevis.

That

That thou mayeſt ſleepe well in the night, let thy ſupper be light. And moreouer to take heede that we go not to bed ſtraight way after ſupper, but to tarry the time vntill the meat be well mingled and gone downe to the bottome of the ſtomacke, which may the better come to paſſe, if we walke an houre or two after ſupper: for as Fuchſius writeth in the ſame Chapter: We muſt walke at the leaſt two houres after ſupper, before we go to bed. How long we ſhould walke after ſupper. Or if we walke not abroad, then it ſhalbe good to heare the noyſe of inſtruments, ſongs, mirth, and pleaſaunt hiſtories, and to conferre and talke with our friends of merrie matters, vntill ſuch time as the meat be ſetled. What place is moſt fit to ſleepe in. As concerning the place moſt conuenient for ſleepe, it muſt be ſomewhat darke, defended from the Sunne beames, and from the light: it muſt be temperate in heat and colde, yea rather inclining to cold than heat: for ſo ſayeth Hipp. Sleepe in a cold place well couered: for if we ſleepe in a place verie hote, we are in daunger to fall into a ſowne by reaſon of the contrarietie of ſleepe and heate. For naturall heate which by meanes of ſleepe is drawne inward, through the heate without is contrariwiſe drawne outward. Wherefore the place where we ſleepe ſhould not be verie cloſe, neither ſhould we ſleepe vpon the ground nor vpon colde ſtones, nor neare the earth: for the coldneſſe of ſtones, and the dampe of the earth, are both verie hurtfull to our bodies. But let your lodging be in an vpper chamber, yet ſeuered from the rouſe with ſome falſe floore: let the bedſted be large and long, & no higher than a man may eaſily fall into it ſtanding vpon the chamber floore. Let the bed be ſofte, well ſhaken, and made riſing vp toward the feet, ſo that the bulke or breaſt of the bodie may be loweſt. I remember when I was at Oxford in the ſecond yeare of the raigne of her highneſſe, one M. Atkins, being for diſobediente put in priſon in London, had a chamber to himſelfe, but no bed, and at length waxing wearie of the bare bords: *Epid. 6. ſect. 4.* Chamber. Bed. The making of the bed.

vpon a night, hauing gotten a cudgell or two, fell to beating and knocking of the floore, so long and so loude, that his Keeper awaked, who in a rage comming to him, and demaunding of him whether he were madde or no, that made such a noyse? No for sooth Maister Keeper (quoth he) I doe but beate my bed to make it soft if it would be: for it is so hard that it maketh my bones to ake. Such beds haue prisoners and souldiers now & then: but I pray God send all good Students soft lodging.

A merie tale of beating a bed.

Concerning the manner of lying while we sleepe, Hippocrates sayeth: The best manner of lying, is to lye as folkes doe in health: that is, on the right side or on the left, and to haue the handes, the necke, the legges somewhat bended, yea and the whole bodie a little bowed. And Galen affirmeth, that Hippocrates blameth both lying vpright, and to sleepe gaping: but he alloweth lying on either side. Where he concludeth, that to lye vpright, or to gape sleeping, and to snore or rowte when one sleepeth, are tokens of lewsnesse or drunkennesse, or slothfulnesse. Yet Alexis saith, that he that sleepeth with his mouth close, hath commonly an ill breath and foule teeth. Hereby it may be gathered, that to lye on either side, is good. But to lye vpright vpon the back or groueling vpon the bellie is vnwholesome. And it is most wholesome to sleepe first on the right side, that the meate may the better descend to the bottome of the stomacke, and be nearer to the liuer: which is to the stomack as fire vnto the pot, and after to turne to the left side. For this chaunge doth greatly ease the bodie, and helpeth concoction. But to lie vpon the backe, causeth flcume and other humours to fall into the hinder part of the head, where is the originall of the sinewes, and by that meane the spirites being stopped, the night mare (as they call it) and palsey, and such like maladies be engendred. Againe to lye on the bellie, draweth the humours to the eies and so hurteth the sight. Yet it helpeth them that haue feeble digestion

Trall. cap. 5. How we should lie while we sleepe.

Lib. 2. de motu. musc. cap. 4.

Lib. 4. Secret.

digeſtion. And we muſt not onely regard that we lye on the tone ſide, but alſo that we lie with our heads ſomewhat high, well bolſtred vp, hauing ſufficient clothes vpon vs, leaſt that while naturall heat is within about digeſtion, the outward parts be aggrieued with cold. It is good alſo to weare a kerchiffe, or ſome ſuch like thing in ỳ night on our heads. But to haue the feete couered with ſhoes or otherwiſe, is verie hurtfull to the ſight and memorie, and diſtempereth the whole bodie with heat. Concerning the quantitie or time how long we ſhould ſleepe, it cannot be certainely deſined alike for all men, and for all ſeaſons. But it muſt be meaſured by health and ſickneſſe, by age, by time of the yeare, by emptineſſe or fulneſſe of the bodie, and by naturall complexions. For ſuch as be healthfull and ſtrong, need leſſe ſleepe than they that be ſickly and weake. Children and old folkes neede more ſleepe than youth and middle age. In Winter longer ſleepe is requiſite than in Summer. Cholericke perſons need leſſe ſleepe than flegmaticke, yet in health for the moſt parte, ſeauen, eight or nine houres at the moſt is a ſufficient time for the continuance of ſleepe, as it may be gathered by Galen. And as moderate ſleepe doth helpe digeſtion and confirme the bodie, and comfort the minde: ſo contrariwiſe, immoderate ſleepe maketh the bodie ſlow, and vnapt to honeſt exerciſes, and ſubiect to many diſeaſes, and the wit dul and vnable either to conceiue or to retaine. Wherefore they that ſleepe a great part of the day, and do as it were ſtriue with the Dormouſe, who ſhall ſleepe longeſt, it is no marueil if they be both vnhealthfull in their bodies, and in wit, like the horſe and mule in whom there is no vnderſtanding. Notable therfore is that common ſentence, and to be followed of all ſtudents, *Sanctificat, ſanat, ditat quoque ſurgere mane.* To riſe betime maketh one holie, healthfull and rich.

How long we ſhould ſleepe.

Lib. 6. de San. cap. 5.

And the Poet Ouid moſt worthily hath written

Infœlix tota quicunque quieſcere nocte

Sustinet, & somnos præmia magna putat.

Wherefore I trust all good Students will rather follow the example of Demosthenes, mentioned before in the treatise of exercise, that learne of Thraso in Terence to sleepe day and night: least they be likened to Epimenides, who slept fortie seuen yeares continually: or Endymion, who slept alwaies (as the Poets feigne.) Yet I would they would prœue like vnto these two. For the first became a noble Philosopher, and wrote of the nature of things, and of the diuine generation, and had the gift of prophecie, as some suppose: And Endymion first found out the course of the Mone. Wherefore the Poets feigned, that the Mone loued him, and descended downe to kisse him while he slept. So they both for their continuall and earnest contemplation, were feigned to sleepe. But I would all good Students would so sleepe, or at the least-wise take a litle nappe after their manner. For as the Poet Horace sayth:

Epimenides and Endymion how they slept, & what is ment by it.

Est aliquid prodire tenus, si non datur vltra.

And this is to waxe pale with studie, to apply our bookes: which was neuer yet reprochfull for a student. And if we sleepe but at ordinarie times, yet we sleepe halfe the time of our life: for as Aristotle writeth: A good man is not discerned from an euill in sleepe: wherefore there is no difference between happie men and vnhappie, for halfe their life space. And Seneca sayth:

Lib. 1. Ethi. cap. vlt.

Man sleepes halfe his time.

Tu ô dormitor
Somne malorum, requies animi
Pars humanæ melior vitæ.

But the naturall time of sleepe is during concoction, and the naturall time of waking is when concoction is finished. For so sayth Aristotle, Sleepe breaketh off naturally, when digestion is finished. Now to know when all concoctions are complet and ended, it is to be discerned by the sensible lightnesse of all the bodie, specially of the braine, the browes, and the eyes, the passage downe

De som. & vi. cap. 3.

How to know when sleepe is sufficient.

downe of the meat from the ſtomacke, the will to make vrine and to go to the ſtoole. Contrariwiſe, heauineſſe in the bodie and eyes, and ſauour of the meate before eaten, ſignifieth that the ſléepe was not ſufficient. Alſo the colour of the vrine to thoſe that be ſkilful declareth the perfection or imperfection of digeſtion: for if it be whitiſh or pale, it betokeneth that digeſtion is not yet complete. If it be yealowe like pure gold, then it ſignifieth that digeſtion is ſufficient. But the iudgement of vrines I referre to the Phiſition. And as digeſtion is diuerſe in diuerſe men, for ſome digeſt ſoner than others, ſo the times of ſléeping and waking are likewiſe diuerſe according to the complexion, ſtrength, age of the party, time of the yeare, &c. And for waking, what time ſtudents ſhould riſe, and how they ſhould order themſelues firſt in the morning, I haue ſhewed before in my treatiſe of exerciſe. So this may ſuffice for ſléepe.

Of Venus. Chap. 242.

NOwe that I haue ſpoken ſufficeintly of Labour, Meate, Drinke, and Sléepe, it remaineth onely that I ſpeake of Venus, which in Galen is reckoned the fifth and laſt thing to be regarded in the preſeruation of health. And as it is the laſt in order of the wordes, ſo ought it to be laſt in vſe. For ſo he ſayth, Hippocrates in propoſing that ſentence, Labour, Meate, Drinke Sleepe, Venus, all in a meaſure, hath not onely declared the meaſure in vſing, but alſo the due time of vſing euerie thing by the verie order of his wordes: For we muſt begin the preſeruation of health with exerciſe, after that, meat & drinke, then ſleep, laſt of all Venus in them which are to vſe it: for all the other are common to euerie age, but Venus is chieflie to be vſed in luſtie youth: for the age before that or after it, either ſendeth forth no nature, or vnfruitfull nature, or vnprofitable. By which wordes of

Lib. 2. de San. tu. cap. 1.

How Venus ſhould be vſed, and in what age.

Galen we vnderstand not onely the time most conuenient for the vse of Venus, (that is after sléep) but also what age is most fit for that purpose. to witte, Lustie youth, Which after Galen beginneth at 25. yeares, and continueth vntill 25. yeares. But some man will say, is Venus requisite to the preseruation of health? How then lined Priestes in health in times past vnmarried? Or how line Students at this day in Vniuersities that be of any societie, who may not marrie while they haue interest in their Coledge? To this I answer, The desire of copulation for engendring sake is common to all liuing creatures. And this appetite or lust, was giuen by God to mankinde from the beginning, as appeareth in Genesis. So that none neither male nor female is cleane without it, although it burne more in some than others, according to age and complexion: although some can better bridle it and subdue it than others, according to their gift and grace. Now to enter more deply into the nature of mankind, and to consider from whence this concupiscence doth arise, you shall vnderstand, that as euerie liuing creature doth féede, and as the meate receiued is altered and chaunged three times, that is to say, in the stomacke, liuer and parts before it nourish the bodie, and as euery concoction hath his superfluitie, or excrement, as the stomacke ordure, the liuer vrine, the veines swcat: So after the third and last concoction: which is done in euerie part of the bodie that is nourished, there is left some part of profitable bloud, not needfull to the partes, ordained by nature for procreation, which by certaine vessels or conduites seruing for that purpose, is wonderfully conueighed and caried to the genitories, where by their proper nature that which before was plaine bloud, is now transformed and chaunged into séede. Neither is this any strange alteration: for the breasts of a woman by a like speciall propertie, do chaunge that into milke, which before was veris bloud: for milke, whether it be of woman or

Aphor. 3. com. 30. 37. Aphor. 5. com. 6.

Whether Venus be requisite for all men.

Cap. 1. ver. 28.

How lust groweth in mankind.

Semen est quaedam pars vtilis excrementi.

or beast, is nothing else but bloud twise concocted. And in the seede or nature of man and woman resteth the whole abilitie of procreation, as sayth Leonardus Fuchsius. The vertue of procreation resteth wholy in the seede, which being fruitefull by nature, of necessitie hath in it a naturall force to bring foorth some thing of like sort. And as bloud is dayly ingendred of such nourishment as we receiue, so likewise of bloud is nature bred continually, and néedeth therefore sometime to be abated. For otherwise, it is an occasion of many grieuous maladies, as Galen declareth. And if it be not sometimes auoyded by other meanes, of it selfe prouoketh vs to auoyde it: as euery man almost doth feele in himselfe now and then. And the commodities which come by moderate euacuation therof are great. For it procureth appetite to meate, and helpeth concoction: it maketh the body more light & nimble: it openeth the poares and conditties, and purgeth flegme, it quickneth the minde, stirreth vp the wit, renneth the sences, driueth away sadnes, madnesse, anger, melancholie, fury. Finally, it deliuereth vs vtterly from lecherous imaginations, and vnchast dreames. Which although in some mens opinions they séeme none offence, because they proceede onely of abundance of nature, yet I am of an other minde, for that I read in Deuteronomie; If there be among you any that is vncleane, by that which commeth to him by night, he shall go out of the host, and shall not enter into the host. But at euen he shall washe himselfe with water, and when the sunne is downe he shall enter into the host. But to returne to my purpose: Venus is worthily reckoned of Hippocrates one of those fiue things that chiefly preserue health. But in the vse thereof we must haue a speciall regard that we exceede not, for to exceede the meane in labour, in eating and drinking, in sleeping or waking, doth not so greatly impaire a mans health as immoderate Venus. For vpō the sodaine it bringeth a man to vtter weakenesse, & berea-

Semen emittunt tam fœmina quam viri. Lib. 1. Inst. cap. 5.

Lib. 6. de loc. affect. cap 5.

The benefits of Venus.

Venus morbus a pituita natus vitiosus est. Hipp. Epid. 6. Sect. 5. Aph. 23.

Cap. 23.

The discommodities of immoderate Venus.

neth him (as it were) of all his senses. And therefore is likened by Hippocrates to the falling euill. And Auicen in his booke *De Animalib.* sayth: If seede passe frō vs aboue natures measure, it doth hurt vs more, then if some tymes as much bloud were auoyded. And no marualle, considering that the very rote and foundation of our life, doth consist in bloud and seede, as Galen teacheth in his booke written against Licus. And this is the cause why such as vse immoderate Venus, be short liued, and as the Sparowes, through incontinencie consume themselues. But God of his goodnesse, who from the beginning ingrafted in mans nature this carnall appetite, to the end that by procreation the world might be replenished with people, hath yet notwithstanding bridled the same, and restreyned it by speciall commandement, that mankind should not couple together without difference,

Deut. 5. 18. *Exod.* 20. *Gene.* 2. 22.

after the manner of brute beastes, but being ioyned in lawfull mariage, which estate was established betweene man and woman, as holy and vndefiled by God himselfe in Paradise. And that for three causes chiefly. First for procreation of children, to be brought vp in the feare and nurture of the Lord, and praysed of God. Secondly for a remedy against sinne, and to auoide fornication, that such persons as haue not the gift of continencie, might marry and keepe themselues vndefiled members of Christes body. Thirdly for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie. So that mariage is the onely lawfull meanes to remedie this infirmitie of nature, and all other meanes are abhominable in the sight of God. As fornication, adulterie, buggerie, incest, and that practise of Diogenes mentioned of Galen, *Genitalia contrectando semen eijcere*. And now to the question proposed before, touching Priestes and Students, how they haue liued, or do liue vnmaried. Saint Mathew in his Gospell setteth downe two estates of men in generall, both good and

De loc. affect. 5.

Cap. 19. ver. 12.

and godly: the one married, the other vnmarried. And of the vnmarried he maketh three sortes as followeth. For there are some chast (sayth he) which were so borne of their mothers belly. And there be some chast which be made chast by men. And there be some chast which haue made themselues chast for the kingdome of heauen. He that is able to receiue this, let him receiue it. Here the holy Ghost vttereth that some by nature are impotent, and vnable to fulfill the duetie of mariage. Others by art (as by gelding or so) are made vnable. And the third sort is of them which haue the gift of continencie, & vse it to serue God with more free libertie: which gift notwithstanding is not common to all men, but is very rare and giuen to few. Whereupon I gather, that some may and do liue honestly vnmaried. And so I iudge of Priests, students, and all other degrees of men or women whatsoeuer. Yet I do not thinke the gift of continencie so generall, as it was supposed in time past, whē all the Clergie were restrained from marriage: for it is sayd in Matthew: All men cannot receiue the thing, saue they to whō it is giuen: wherefore marriage ought to be free to all that are so disposed, euen as it is honourable among all, by the iudgement of the Apostle Paul to the Hebrues. For how hard a matter it is, and how rare a gift to liue continently, the greater part of a mans age, I referre it to euery mans owne conscience. For who can say, my heart is cleane. And (as the Poet Virgill writeth:)

The difference of men concerning chastitie.

Verse. 11.

Cap. 13. *vers.* 4

Omne adeo genus in terris hominumq; ferarumq;,
Et genus aequoreum, pecudes, pictaque volucres,
In furias ignemque ruunt, amor omnibus idem.

Pro. 20. *vers.* 9

Amoris & libidinis insania omnibus animalibus est communis.

And this rage is called of the Philitians. The furie of loue: wherwith almost all men being taken in their youth, do loue young women. And as the Poet Mantuan sayth:

Res vulgaris amor, semel insaniuimus omnes.

Yet I know there is great difference among men and women in this respect, not onely touching thought, but also touching deed: for of all complexions, the sanguine which is in deede the best complexion, is yet most enclined to *Venus*, by reason of abundance of blood, hoat and moyst. And so sayth Galen. There is no small difference among men, for there be some which euen from their youth are made more weake through copulation, others, vnlesse they vse it dayly, haue the head-ach, they loath their meate, they fall into feuers, and as their appetite is worse, so is their digestion also: these men are compared of *Plato*, to trees which be exceeding fruitfull. Again he sayth: *Venus* is harmelesse onely in them which be hoat and moyst, and in whom seede aboundeth naturally. As for those that be of dry temperature, as the cholericke sort, or cold and dry as the melancholicke, to them *Venus* is most hurtfull by Galens iudgement in ỳ same place. But although the most part of men & women be naturally giuen to this infirmitie, especially in youth, yet there be certaine meanes whereby to abate it, euen in the lustiest complexions. The chiefest is that which was geuen to S. Paule, after he had prayed vnto the Lord thrise that the pricke of the flesh might depart from him: that is, my grace is sufficient for thee, for my power is made perfect through weakenesse. The next (in my iudgement) is for a man to keepe himselfe out of the companie of women. For as it is in Ecclesiasticus. He that toucheth pitch, shall be defiled with it. And S. Paule sayth: It were good for a man not to touch a woman, for certainly, the nature of women is such, that a man by their company shall be greatly inflamed.

What complexion is most giuen to Venus. *Lib. 6. de loc. aff. cap. 5.*

Lib. 6. de San. cap. 4.

Three principall meanes to abate cõcupiscence. *Corin. 2. ca. 12. ver. 7. 8. 9.*

Cap. 13. ver. 1.

Carpit enim vires paulatim, vritq; videndo, Fœmina.

Lib 3 Georg. Euill women cõpared to a Panther.

Women, as Virgill writeth, are much like to a wild beast called a Panther, to whom it is sayd, that beardes of cattell do resort, being marueilously delighted in the sweete

ſweete ſauour that commeth from him, and beholding of him But when the Panther hath them within his reach, he eaſily prayeth vpon the poore cattell, being vtterly diſmayed with his fierce lookes: or as the Mermaydens, whom Poetes fayne with their ſweete melodie, to drawe ſuch vnto them as paſſe by, and then to deuoure them But if ſtudents muſt nedes be in company with women, as occaſion oftentimes requireth: yet let them do as Vlyſſes did, who ſayling that way, where theſe Monſters abode, ſtopped the eares of all his compante, to the intent they ſhould not heare the ſongs of the Syrenes, and cauſed himſelfe to be bound to the maſt of the ſhip, and ſo eſcaped. Euen ſo ſhould ſtudents that would lead a ſingle life, either forgo the company of women, or if they be in company with them, ſtop their eares, that is to ſay, bridle their ſenſes, or bind themſelues to the maſt, that is to ſay: pray vnto God for grace, leaſt they be intangled ere they be ware. And the like counſaile is giuen by Ouid.

Euill women compared to the Mermaydens.

Syrenes were Sea moſters, half a woman & halfe a fiſh.

Lib. 1. de remed. amo.

Manat amor tectus, ſi non ab amante recedas,
Turbáque in hoc omnes ingenioſa ſumus,
Proximus à tectis ignis defenditur agrè,
Vtile finitimis abſtinuiſſe locis.
Non facilè eſuriens poſita à retinebere menſa,
Et multum ſaliens mouet vnda ſitim.

The third meane whereby to abate this carnall appetite, is that which is mentioned in Saint Paule: I beate downe my body, and bring it into ſubiection: which may be done diuers wayes: As by earneſt ſtudie and meditation, by often faſting, by much labour, by hard fare, by hard lodging, and ſuch like: for as it is in Plato, when Ladie Venus threatened the Muſes, that vnleſſe they would follow her Sacrifices, ſhe would arme her ſonne Cupid againſt them: they anſwered, O Venus threaten ſuch things to Mars, for Cupid hath no power ouer vs. And Terence ſayth: Without Ceres and Bacchus, Ve-

1. Cor. cap. 9. verſe. 27. Ordinarie meanes to ſubdue the fleſh.

nus is cold. And Diana flying the companie of men, to the intent she would not be moued with carnall lusts, did cõtinually exercise her selfe in hunting wild beasts, and for her chast life was honoured of ỳ Paynims for a Goddesse: which fable declareth vnto vs, that exercise of the minde or body driueth away fleshly phantasies, and that idlenesse is a great occasion of Lechery, and so saith the Poet Ouid well experienced in such matters.

Idlenesse a great occasion of lecherie. *Lib. 1 de re. amo.*

Finem qui quaris amoris,
Cedit amor rebus, res age tutus eris.
Quæritur Ægistus quare sit factus adulter,
In promptu causa est, desidiosus erat.

And againe, he sayth:

Otia si tollas periere Cupidinis arcus,
Contemptæ iacent, & sine luce faces.

Lib. 1. de San. cap. 14. Diuers practises to abate concupiscence.

There be also other meanes to extinguish carnall lust, partly mentioned in Galen, as to annoynt the reynes with some cooling ointment, which may be made of Mare, Oyle of Roses, and the iuyce of some cooling herbe, as Houseleeke, Lettuse, Purslaine, Nightshade, or to vse plates of leade vpon the reynes, or to apply Rose leaues, or *Agnus Castus* leaues to the backe by night or by day, or to vse dayly to eate the seede of *Agnus Castus*, or the seede of Rewe, or the herbes themselues: as once I knew an olde Priest that liued chastly vnmaried all his life, that would dayly put Rewe in his drinke, and sometime eate it with bread and butter, and make it in a Posset, and vse it in Posies, and all to destroy nature the originall of lust. To these may be added the practises of Arnoldus. If thou wilt quench the heate of Venus, annoynt thy genitories with the iuyce of Parslie or Rew: or drinke the iuyce of those herbes. Also to smell oftentimes to Camphere, is good for the same purpose: or to sit vpon a Marble stone, or any other very cold stone, or cold earth: or to plunge the members in cold water, or in strõg vine-

The practises of Arnoldus to abate lust.

ger,

ger, and therewith to wash the reynes of the backe and lower part of the belly. Last of all, to conclude these meanes whereby to abate carnall lust, I will recite certaine examples gathered out of our English Chronicles of some men in time past, who supposed all chastitie to consist in single life. Elphlegus Bishop of Winchester, put vpon him Dunstanes a Monkes apparell, that he might thereby auoyde both the fire of concupiscence and the fire of hell. Saint Petrocke an Hermite of Cornewal, was faine euery night from the crowing of the Cocke, to the spring of the morning to stand naked in a pit of water to abate the hote mouings of his flesh, yet could he neuer haue remedy of that disease, vntill he went on pilgrimage to Rome and Hierusalem. S. Adelme Abbot and Bishop of Malmsbury, when he was stirred by his ghostly enemy to the sinne of the body, would hold within his bed by him a fayre maiden so lõg time as he might say ouer the whole Psalter, to the intent to do ẏ more torment to himselfe & his flesh. These men (as you see) as holy as they seemed, were yet captiues to Cupid, and could hardly get losed out of his bandes, or whether they were losed at all, it may be doubted, yet would they not follow Saint Paules counsaile, it is better to marrie then to burne: but rather the contrary, they would rather burne then marrie. But if I had bene their Phisition, they should haue had ẏ same remedy that men vse in turning of horses into geldings. For this is the surest remedy that can be deuised for Cupids colts. Notwithstanding for such as can abstaine, I thinke it much better, especially if they be of the Clergy, that they would liue vnmaried. For as Saint Paule sayth, The vnmaried careth for the things of the Lord, how he may please the Lord: But he that is married careth for the things of the world, how he may please his wife. There is difference also between a virgin and a wife: The vnmaried woman careth for the things of the Lord, that she may be holy

John Bale.

Fabian lib. 6. cap. 141.

Cor. 1. cap. 7.

Better for hospitalitie and reliefe of the poore.

1. Cor. cap. 7. vers. 3. 33. 34.

both in body and in spirite: but she that is married, careth for the things of the world, how she may please her husband. So that the state of man or woman vnmarried is more free from the cares of the world, and consequently more free for the seruice of God, than of the married sort, and therefore more to be desired of all them that would wholy dedicate themselues to serue the Lord. For as Basilius Magnus writeth to Gregorius. An heape of cares commeth to the married sort: in barennesse, desire of issue: the safetie of thy wife, care of thy household, looking to thy seruaunts: dammage in bargayning: falling out with neighbours: sutes at the Law, the chaunce of Trafficke: the toyle of husbandry: euery day bringeth his discommoditie, and the nights partaking the care of the day, disquiet the minde with like imaginations. And Demea in Terence sayth in Adelphi: I haue married a wife, what miserie haue I seene therein? & childrē brought another care. So the first dish that is serued vp at the marriage feast is miserie: and the second is care. Which both if they be well weyed, are but soure sawces to so sweete meate. Nevertheless let euery man do according to his gift. For euery man hath his proper gift of God, one after this manner, & an other after that. I exempt no estate nor degree from marriage. And the best counsaile that I can geue in this case, is that no man take more vpon him then he is wel able to performe, in ỹ feare of the Lord. And if any be disposed to marry, if they would follow the rule of Aristotle in his Politiques, they should so marry, that both the man and the woman might leaue procreation at one time, the one to get children and the other to bring forth. Which would easily come to passe, if the man were about 38 yeares of age when he married, and the woman about 18. for the abilitie of getting children in the most part of men ceaseth at seuētie yeares, & the possibilitie of conception in woman commonly ceaseth about fifty. So the mā & the woman should haue like time for generation and conception,

The single life more conuenient for Diuines.

De vi. in com. agem.

The discommodities of marriage.

Two of the first dishes that be serued vp at the marriage feast.

1. Cor. 7.

Lib. 7. cap. 16.

How man and woman should marry after Aristotle.

conception. But this rule of Aristotle is not obserued of vs in England, nor els where now a daies, that I wot of, but rather the libertie of the ciuil law put in practise, that the woman at twelue yeares of age, and the man at fourteene are mariageable, which thing is the cause that men and women in these daies are both weake of bodie, and small of stature: yea in respect of those that liued but 40. yeares a go in this land: much more then in comparison of the ancient inhabitants of Britaine, who for their tallnesse of stature were called Gyants. Which thing also is noted by Aristotle in the same place; The mariage of young folks is vnfit for procreation of children, for in all kindes of liuing creatures, the young birth is vnperfect, and females are more commonly brought foorth than males, and those of small stature, wherefore the like must needes happen in mankind, which may be thought, because in all Cities where they marrie young, you shall see people of small stature and verie weake. And the best time of the yeare to marrie in after Aristotle is the winter season: because in the summer time naturall heat is dispersed, and digestion feeble: but contrariwise in winter, by reason of the cold without closing vp the poares of the skin natural heat is made stronger, and digestion better, and thereby the bodie is more able for generation. The same reason may serue also for the spring of ẏ yeere, and I thinke that the better time of both for that encrease & multiply are thē in greatest force. But Diogenes was of another mind: for to one demaunding when best season were to wedde a wife: for a young men (quoth he) it is too soone, and for an old man ouer late. So that no time by his iudgement was fit for that purpose. But Diogenes was μισογυνὴς, being mooued peraduenture with the reason which Bias one of the wise men of Greece made against marriage. Thou must not marrie a wife: for if thou marrie a faire woman, she will make thee Cuckold: and if thou marrie a foule one, shee will be loathsome.

Rathe mariage is the cause why men be now of lesse stature then they haue bene before time.

What time of the yeare is best to marie in.

Diogenes opinion concerning the time of mariage.

Bias argument against mariage out of *Aulus G. l. 5. cap. 11.*

Socrates wife.

Or else was afrayde least he should haue as ill lucke as Socrates had in marriage, whose wife Xantippe had all properties of a shrewe, *videlicet*, she wore a kercheif had a sharpe nose, and a shrill voyce. But if Diogenes, or that Timon of Athens, who was for his hatred of mankinde named μισανθρωπὸς, had vsed the company of a woman, perchaunce he would haue thought as the Hermite did, whom Poggius the Florintine mentioneth in his fables, who by the aduise of his Physitions, hauing vsed the company of a woman for a certaine disease which he had, not otherwise to be cured, when he had done, fell a weeping. And being demaunded why he wept, considering that it was done for his health sake, and not for any voluptuousnesse, that God would easily forgiue it: No no (quoth the Hermite) I weepe not for that cause, but I weepe because I neuer felt how sweete a woman was before this time. But if that Hermite had so small experience in Venus Court, yet I thinke many others of the same profession were better practised. As Iohn Bale in his Chronicle merrily telleth, how that at Yorke the Monkes of S. Marie Abbey, and the Nunnes of Clement Thorpe, met together at Hay making, the Abbots fole being with them. And as the Abbot enquired of him at supper for passime, where he had bẽn all that day, he fell into a great laughter, and declared before all the Abbots guestes, that a sore battell had bẽne fought that after noone, betwixt his Monkes and the Nunnes of Clement Thorpe: But he thanked God that his Monkes had the best, for they were euer aloft. Such battailes (I doubt) were fought very often, by those that had made a vow to the contrarie. But if the Law of God had then preuailed or might now preuaile among vs, which punisheth adultery with death, & simple fornication by dowrie and recompence of mariage, both they would haue bẽne, and we should be more fearefull to offend in that behalf: or if the law of Iustinian were in force, which punisheth adul-

A Hermites repentance.

A merrie battaile betweene Monkes and Nunnes.

Leuit. cap. 20. vers. 10.

adulterers with death and ſimple fornicatours, if they be of abilitie, with the loſſe of halfe their goodes: but if they be poore, with impriſonment and baniſhment. And vntill ſome ſtreighter puniſhment be ordained, that ſinne will neuer be reformed. For ſtanding vp in a ſheete is not much greater puniſhment than the Nunne was enioyned to, that had troden her ſhoe awry, *videlicet*, that ſhe ſhould ſay euery day the firſt verſe of the 56. Pſalme, Haue mercy on me, O God for man would ſwallow me, &c. with great threatning, that if ſhe ſhould do ſo againe, ſhe ſhould be bounde to ſay ouer the whole Pſalme. But ſuch flea-bitings as theſe will not reſtraine vs from that ſinne, whereunto we are ſo prone by nature, except we haue this continually before our eyes, that our bodies are the members of Chriſt, that they are the temples of of the holy Ghoſt, conſecrated to God, and not vnto fornication, and therefore that we will keepe the veſſels of our bodies in holineſſe and honour, to the ende God may be glorified thereby, as Saint Paul willeth vs. And for them which cannot liue chaſt otherwiſe, God of his goodneſſe hath appointed the holy eſtate of Matrimonie, from the which none is exẽpted, except he will himſelfe. But yet as Saint Paule ſayth, it were good for a man not to touch a woman: Becauſe mariage through mans corruption, and not by Gods inſtitution, bringeth cares and troubles. And for this difficultie (as I ſuppoſe) Metellus Numidicus a Cenſor of Rome, making an exhortation to the people to moue them to marrie, becauſe the Citie could not otherwiſe be preſerued, vſed this reaſon, which may ſeeme as well againſt mariage as with it. If we could be without a wife, we ſhould all be without that diſcommoditie: but becauſe nature hath ſo ordained, that neither we can liue well with thẽ, nor by any meanes without thẽ, we muſt preferre perpetuall ſafetie before ſhort pleaſure.

Inſt. lib. 4. Titulo. 18. leg 2.

The Nunnes penaunce.

1. Cor 6 15. 1. Cor. 6. 13. 19 Epheſ. 4 4. 1. Cor. 6. 18.

1. Cor. 7. 12.

Aulus Gel. lib. 1. cap. 6.

Metellus argument to perſwade mariage.

And for this cauſe (as I thinke) Ariſtotle counteth a woman a neceſſary euil: Neceſſary, becauſe a man cannot

be well without her: euill, because women are commonly shrewd: howbeit (as I haue heard say) there is but one shrew in all the world, but euerie man thinkesh he hath ye one. And old Laches in Terence saith, a man of great experience: Al women seeme to me to be breught vp in one schoole to shrewdnesse: and of that schoole (if there be any) my wife is the Maistres I know well. But if any haue so ill lucke as to marrie a shrew, let him learne the lesson of Marcus Varro: Thy wiues fault must either be amended or suffered: If thou amend it, thou makest thy wife better: if thou suffer it, thou makest thy selfe better. This then is Varro his counsaile, that if thou cannot amend thy wiues fault, thou must suffer it. And this was the best remedie that Socrates had against Xantippe: And this was the onely helpe that Iob had against his wife: therefore let no maried man looke to speede better: for he that will not marie a shrew, must marrie when the signe is not in *Cielo*. And now to such as be married, to whom God hath granted the libertie of Venus, I say, First that they vse it in a measure. Secondly, that they vse it not by and by after meate, and before sleepe: but after the meate is digested, a litle before the morning, and afterwarde to sleepe a while. Thirdly, that in the Summer season especially in Iune and Iuly, they vse it verie seldome or not at all. And in Autumne moderatelie and soberly. But in Winter, and chiefely at the spring of the yeare, they may vse it more freely. For it is most wholesome both at seasons hote and moyst, and for hote and moyst complexions: that is to say, in the Spring time, and in youth. But these precepts & all other before giuen, must be applyed particularly to euery mans owne estate, or constitution of bodie. For as Aristotle speaketh of lawes, because they be generall, therefore they cannot prouide for euerie particular case that may fall out, yet is there no fault in the law nor Lawmaker, but in the vncertenty of matters, which be altogether casuall and variable.

Hec. Act. 1. Sc. 1.

Ex Gell. lib. 1. cap. 17.

Varro his counsell how to deale with a shrew a wife.

Vnder what signe a man may auoyde the mariage of a shrew.

The right vse of Venus standeth in three points.

Ethi. 5. cap. 10.

So I say notwithstanding that euerie rule prescribed in this booke, cannot agree with euerie mans complexion, yet the rules are not to be disallowed, but to be followed accordingly as euerie man shall find them good and wholsome in himselfe. And this is the best Phisicke of all for euerie man to know throughly the state of his owne bodie, and to marke diligently what things are wont either to do him good or harme: which also is giuen out by Tullie in this manner. Health is preserued by knowledge of ones owne bodie, and marking those things, which are wont either to do good or harme: and by a measure both in all a mans diet, and apparell for cherishing of the bodie, and also for bearing pleasures: and lastly by their cunning, to whose science these things pertaine. And the same likewise is taught by Galen himselfe, which I will adde as a conclusion of this worke, euen as he hath made it the end of those excellent bookes. His words be these:

Off. 2 in fine. Tullies Phisicke.

Lib. 6. de san. in fine.

I would haue all men that shall read this booke, to be thus perswaded: especially those, who although they be vnskilfull of Phisicke, haue yet good discretion: that they follow not the manner of the common people in diet, (as beastes) but rather marke what meate or drinke or exercise doth them good. Likewise of Venus, whether it do them good or harme, and at what time the vse thereof is wholesome or not. For (as I haue sayed) some are greatly hurt thereby: others vse it vntill old age without hurt. But these two sortes are rare: I meane of them which are greatly hurt thereby, or not hurt at all: but the meane betweene both, (yet with more or lesse) reacheth to a great number of men. These things, (all such as be wise) I aduise them to obserue: whereby they feele themselues harmed or holpen: for by that meanes they shall need the helpe of Phisitions in verie few things so long as they be in health. Hereunto I will adde that Phisicke which I my selfe was wont to vse for preseruation of my

Galens counsell to euerie man touching the obseruation of his owne bodie.

The authors phisick to preserue health verie good for a cholericke stomacke. The quantitie of Aloes was a quarter of an ounce.

selfe was wont to vse for preseruation of my health. Euerie yeare in the Spring when the signe was in *Pisces*, I toke two mornings together Aloes Hepaticke, shauen with a knife into halfe a pinte of white Wine or Beere, or Ale, with a litle Cinamon grated, fasting two houres after it, and the third morning I toke three leaues of *Assarabacca* a litle punned and steped all night in like quantitie of white wine, with a litle Cinamon, then strained and warmed.

A

A SHORT TREATISE OF THE PLAGVE

and other like contagious diseases, how they may be auoyded. Chap. 243.

AS I haue declared (according to my knowledge) the whole order of dyet, contained in those fiue things which doe chiefly concerne mans life, that is to say: Labour, Meate, Drinke, Slepe, and Venus, so now also for the benefit of Students, (whose health I tender most of all) I shall briefly and plainly set forth, by what waies and meanes they may auoid such diseases as be contagious: namely the pestilence, which was twise in Oxford in my time within twelue yeares, being brought from London both times: once by clothes, and another time by lodging of a stranger, & after dispersed throughout the citie, by receiuing of bedding, and other clothes from the places infected. This disease of all other, is common to al men of all complexions, (as Aristotle teacheth) because the aire compasseth all men about, and is drawn into all mens bodies alike, which if it be corrupt, must needs infect them also that receiue it, though sooner or later, more or lesse, according to the disposition or state of ỳ bodie: for as Galen writeth: The aptnesse of the bodie is

Proble. Sect. 1. quest. 7.

Lib. de. d. ff. fecul. 4.

of great force in breeding the diseaſe. And againe, no cauſe efficient can worke without ſome aptneſſe of the patient. The peſtilence is defined of *Marſilius Ficinus*, to be a certaine venemous vapour gathered in the aire contrarie to the vitall ſpirit: Not that the aire is venemous of it ſelfe, but through corruption hath now gotten ſuch qualitie or propertie, that being drawne into mans bodie, it inflameth the humours, eſpecially where they be ſuperfluous, and bringeth them to a venemous temperature. And this is called a peſtilentiall feuer as Fuchſius defineth: becauſe it riſeth of a venemous qualitie, and of the breathing in of peſtilent and venemous ayer. Now the reaſon why the aire is more corrupt at one time than at another, or in one place rather than in another, is diuerſly aſſigned by the Aſtronomers and Phiſitions: and is imputed both to Celeſtiall cauſes and Terreſtriall, which be ſpecially foure, *Vicelicet*: The influence of ſundrie ſtarres, great ſtanding waters neuer refreſhed, carraine lying long aboue ground, much people in ſmall roome, liuing vncleanly and ſluttiſhly. But leauing thoſe particular cauſes to ſuch as write of this matter at large, I make one principall or generall cauſe, that is, the wrath of God for ſinne: for ſo GOD threatneth, That he will ſend ſickneſſes and diſeaſes vnto thoſe that will not heare his worde, but diſobey his commandements. Which came to paſſe euidently in the time of King Dauid, when 70. thouſand periſhed with the peſtilence in one day. Wherefore if plague and ſickneſſe be Gods puniſhment (as they be indeed) then firſt of all we ought to haue recourſe vnto God by prayer, as Ieſus Sirach counſelleth vs. My ſonne faile not in thy ſickneſſe, but pray vnto the Lorde, and he will make thee whole. And next wee ought to vſe thoſe meanes for recouerie of health which God hath ordained. For as it is ſaid in the ſame Chapter: The Lord hath created medicines of the earth, and he that is wiſe wil not abhorre them. Now the chiefe remedie

Epid. anic. cap. 1
What the peſtilence is.

Inſti. lib 3. ſect 1. cap. 10.

Foure cauſes of the peſtilence.

Exod. 1. 5. 26.
Deut. 28. 35.

Sam. 24. 25.
The firſt remedie to be vſed againſt the plague.
Eccle. 319.
The ſecond preſeruatiue

remedie for the plague, to preserue from infection, is to auoid the infected aire. For as much as the Plague doth come of corruptiõ of the aire, (as I haue shewed before:) and if you may not, or will not auoide it: (for some of necessitie must still remaine in the place where the Plague is,) then the remedie standeth in correction and purifying of the ayre, and in taking such things into the bodie, as may strengthen the heart and vitall spirites, thereby to make them able to withstand the poyson. And in those three pointes shall this treatise be absolued. As for the cure of such as be infected with the plague, or visited with any other sort of sickenesse, I referre it to the discretion and knowledge of the learned Phisitions and expert Chirurgians. The first way then of preseruation from the Plague, is with speede to go farre off from the place infected, and there to remaine vntill all the infection be past. This remedie is merily termed of Iordanus a late writer: The electuarie of three Aduerbes: which in Latine verse he reporteth thus:

The third preseruatiue.

The electuarie of three aduerbes.

Hæc tria tabificam pellunt aduerbia pestem,
Mox, longè, tardè, cede, recede, redi.

In prose as much to say, as Fly quickly from the place infected, abide farre off, and returne not soone againe. To flye quickly, is expounded by Marsilius Fisinus, to depart away assone as any certaine signes of the Plague doe appeare. Now the signes of the plague to come (as he sayeth) are, where the aire of that place varyeth from his naturall temperature, declining to heate and moysture, when it seemeth cloudie and dustie: when the windes are grosse and hote: when the waters and fieldes smoke and smell: and the fishes are ill both in sauour and taste: when many wormes breede of putrifaction of the earth: Toad-stooles and rotten herbes abound: the fruites and beasts of the earth are vnsauorie: the wines

Citò fugere quid.

Epide. anti. cap. 27.

Signes of the plague to come.

become muddie: many birdes and beastes flie from that place, strange agewes arise, raging continuall, burning, frantick. when the small pockes, and mesels are rife and wormes abound in children and olde folkes: when many women are deliuered before their time. Finally, when cruel monsters against nature, or such like strange things do appeare. But this I do referre to euerie mans owne prouidence to be directed herein by the aduise of the Phisition. To abide farre off, is to flie vnto those places where neither the things, neither the people, nor the noise, nor any rumors of the place infected may come: and so to be separated, that high mountaines be betweene, whereby the venimous vapours may be letted, least by the blowing of the wind, or dilatation of the aire, they approach vnto vs. And here we are to consider the disposition and situation of the place we goe vnto, that in no respect it be like the infected ayre in heate, cold, moisture, drinesse, in cloudes, raine, windes and such like: for this policie is of effect not onely in the plague, but in all other diseases, which we seeke to amend by chaunge of the aire. For if we remoue to a like ayre, it will rather increase the sicknesse than remedie it. And so saith Aristotle, where he moueth the question: why chaunge of the aire doth encrease sicknesse, or take it-away: for so he answereth: If the disease grow through cold and moist matter, a contrarie aire may take it away: but if a like aire come vnto it, and not a contrarie, then it will increase the sicknesse, & bring death: Wherefore, we must not onely remoue from the place infected, but we must so remoue, that we change the ayre as well as the place, according to the Latine prouerbe: So flie, that thou fall not into a worse. The third poynt of preseruation is, to take good hed that we returne not vntill all be cleare at home: for they that come out of a pure aire into a corrupt aire, are in greater daunger than they that neuer fledde away, and lesse occasion may infect them, because nature may better endure

Procul fugere quid.

What is to be obserued in changing of the ayre.

Proble. Sect. 1. quest. 3.

Tarde reuerti quid sit.

endure that which is vsuall, than abide any sudden or newe alteration. Neither is the ayre to be iudged sound presently as sone as the plague ceaseth, but a time is requisite for the purifying of the ayre. which after Marsilius, it is at the least one quarter of a yeare. So that if none haue dyed of the plague in three monethes before, then we may thinke the ayre sufficiently purged. Yet must we be circumspect in approaching to the persons who haue had the plague, and much more in entering into the houses that haue bene infected: and most of all in touching the clothes of those persons or places where the plague hath bene. For these things retaine the infection longer than the ayre it selfe. For in those persons that haue bene infected, the poyson remaineth the space of two monethes. The houses and the houshold stuffe, vnlesse they be purified with fire, perfumes, washings, and such like, kepe their venim for the space of a yeare or more. The clothes, especially of woollen, except they be washed, fumed, ayred, and layed forth often times in the winde and Sunne, continue contagious by the space of three yeares and more. For as oyle feedeth the fire, so woll aboue all things fostereth this infection, and doth not onely preserue it, but encrease it and fortifie it, which in my time in Oxford was proued most true. for both the plague was brought from London thither by woollen clothes, and was set abroad in the towne through buying and selling and receiuing of bedding and other furniture infected. Let this therefore be a warning, for it is wisedome to take example by others. But against this counsaile of departing away from the place infected, many that otherwise be wise and discreet, and of good iudgement, do vehemently inueigh, saying: that either it is needelesse or botelesse to shunne the plague. Needlesse, because God may preserue vs as well present as absent: Botelesse, because God may strike vs as well absent as present. And vpon this presumption, many, especially in

Aetide. Anti. cap. 24.

How long the infection remaineth in the bodie, in the houses and clothes.

The plague brought to Oxford and dispersed there by woollen clothes.

London and other Cities where the Plague chaunceth oftentimes doe not onely refuse to auoide the place, but not so much as to forgoe the house or persons infected, no more thanthey would do in any other sickneſſe whatsoeuer: nay some are so phantasticall, that they will deride and mocke at those that seeme more fearfull or circumspect than they themselues be. But against this presumption (for so I may worthily call it, because it is grounded vpon Gods power, and not vpon Gods will) I will first vse that reason which Leonardus Fuchsius bringeth for the same purpose. It is lawfull for Christians to vse Phisicke as the gift of God in all diseases, either to preuent them, or to cure them: but the chiefest meanes to preuent the plague is to auoide the place infected, *Ergo* it is lawfull for Christians vpon such occasions, to chaunge their habitation. The *maior* is proued sufficiently in Ecclesiasticus. And I thinke no man doubteth that God hath created both Phisicke and the Phisitian for the helpe, comfort and succour of mankind in sickneſſe. The *minor* is approued by the generall consent of all Phisions of all ages, and is grounded vppon this reason taken of experience, for that the more part of them which tarry in the corrupt aire be infected with the plague, and they which flie from it do escape. As for the reason before allcadged may serue aswell for departing as abiding. For so I replie: it is needleſſe to abide in the place where the plague is, because God may preserue vs as well absent as present. Nay God will rather preserue vs if we absent our selus, euen as he preserued Abraham, who to auoide the famin in the land of Canaan, went downe into Egipt. For why should it be more lawfull to flie from famine than from the pestilence, seeing that it is likewise Gods punishment for sinne, and God is as well able to deliuer vs in the one as in the other? Christ himselfe flieth into Egypt, to auoid the tyranny of Herod, & willeth his Apostles, that if they be persecuted in

Whether it be lawfull to flie from the plague.

Inſtil.2. Sect.1.cap.2.

Cap.38.

Gen.10.12.

Matth.2.14.
Matth.10 23.

in one Citie, to flie to another. What meaneth this, but that it is lawfull for Christians (so farre as it may stand with the glorie of God) To flie from vengeance to come, as Iohn the Baptist speaketh? Hezekiah was sicke vnto death (as it may seeme of the plague:) and the Prophet Esaiah caused a lumpe of dryed figs to be layed on a bile which he had, and so he recouered. Olde Tobias was restored to his sight with the gall of a fish which his sonne did on his eyes, by the aduise of the Angell Raphael. Christ our Sauiour healed him that was borne blinde, with his spittle. What meaneth this, but that God although he can preserue vs and heale vs without other meanes and medicines, yet that he will not haue these inferiour meanes contemned? What follie then, nay what madnesse is in thē that so presume of Gods power that they neglect and despise those ordinarie and necessarie meanes, which God hath ordeined, much like the Carter in AEsope, who perceiuing his cart to sticke fast in the myre, whippedd not his horses, nor set not his shoulders to the whæles to lift them out, but fell downe vpon his knées, and made his prayers to Iupiter to helpe out his cart: to whom answer was made from heauen: thou fole: whippe thy horses, and lift thy selfe at the whæles, and then Iupiter will helpe thé, as much to say: as helpe thy selfe, and God will helpe. The whole worlde, as it was created by God, so is it gouerned and preserued continually by his power. Yet it is done by meanes, the Sunne and the Mone, and the Starres are set in the firmament to shine vpon the earth: the Earth is to bring forth fruite for the vse of man: the foules of the Aire, the fishes of the Sea, the beastes of the field, are subiect to man. Kingdomes, Nations, and countries, are ruled by other Princes and Magistrates: And shall we thinke that man whom God hath created a most excellent creature, and for whose cause, all things else were created, is destitute of meanes to preserue himself,

Matth.3.7.

Kings.2.7.

Tob.11.13.

Marke.8.22.

so long as God will prolong his life: Vaine therefore is that Goddesse of the Stoikes called in latin *Fatum*, in english destiny, vō Chrysippus defineth; An euerlasting order of things which cannot be auoided: and a chayne linked and tangled together by perpetuall course of consequence, whereof also it is made and framed. And vaine is that argument, against Phisicke, which the Stoikes vrge, and manie folish folkes follow, mentioned by Tullie in his booke *de Fato*: That is, if it be thy destinie to recouer of this sickneslle, whether thou vse a Phisition or not, thou shalt recouer: and if it be thy destinie not to recouer, whether thou vse a Phisition or not thou shalt not recouer. And the one of them is thy destinie, therefore it is vaine to vse a Phisition. This kind of argument, although it do seeme verie strong in many folish folkes phantasies, and vtterly to take away the vse of Phisicke and Phisitions, yet it is called by Tullie in the same place, vnskilfull and absurd: for by that meanes (saith he) all actions shall be taken from mans life, and is thus refuted: (whether thou vse a Phisition or not, thou shalt recouer) is vntrue, for it is as much thy destinie to vse a Phisition, as to recouer. Much like as the Judge answered the theefe, who alleadged for himselfe, that his destinie was to steale, and therefore he could not do otherwise. Then saide the Judge, as thy destinie was to steale, so it is my destinie to hang thee. These kindes of copulatiue sentences, are called of Chrysippus the Stoik Philosopher, *Conseratiua*, because they be conioyned with destinie, if there be any Destinie at all. But the same argument is somewhat otherwise answered by a *Simile* of that great Doctor Origenes, in this manner: If God haue appointed thee to haue children: whether thou couple with a woman or not, thou shalt haue children: but if it be appointed that thou shalt haue none, whether thou couple with a woman or not, thou shalt haue no children, therefore in vaine thou dealest with a woman:

What Fatū is. *Au. Gel. lib. 6. cap. 2.*

The Stoikes argument against Phisicke.

Lib. 2. contra Celsum.

for

for as in this matter it is impossible that thou shouldest haue children vnlesse thou deale with a woman: So, the Phisition is necessarie to remedie the disease, seeing it cannot otherwise come to passe: and it is vntrue that the Phisition is vsed in vaine. So this famous Clearke Origen iudgeth Phisicke no lesse necessarie in sickenesse, for the recouerie of health, than a woman is for the begetting of children. But these Stoicall Christians do vterly denie this, saying: that many escape in sickenesse that vse no Phisicke at all. To whom I may answer, as the Philosopher Diagoras did, who was called ἄθεος, because he thought the Gods had no care of worldly things, who being aduertised by a friend of his, that many by prayers made to the Goddes, had escaped the force of tempest, and came safe vnto the shore, which thing he would prowe by a painted table, wherein their pictures were set forth. So it is (said he) for they were neuer painted which made shipwracke and dyed in the sea. Euen so I say, that as many haue escaped, and do escape in sickenesse without Phisicke: so many haue dyed, and do dye for want of Phisicke. For I thinke there is none so blinde or so impudent but will graunt, that a Pleurisie is present death without bloud letting. Yea the yealow Iaundise, which is a verie common disease, as is proued by experience, at length bringeth death, if it be not holpen by medicines. As for the wormes in children, and old folkes tw, how dangerous they be, I referre it to euerie mans owne iudgement. Wounds and sores without salues, corrupt the sound members, and finally bring the whole bodie to destruction. Wherfore Phisicke is absolutely necessarie in some cases. Yet I grant that light diseases may be cured without any Phisick, by the onely benefit of nature, yet in the lightest disease that happeneth if some Phisicke be vsed it is not vnprofitable, but to nature verie comfortable. But if the sickenesse be great, and nature sore oppressed, then Phisicke is necessarie to

Diagoras.

The necessitie of Phisick

aſſiſt and to ayde nature, whereby ſhe may the better ouercome her enemie. And ſo it commeth to paſſe that the Phiſition cureth by the helpe of the vertue nutritiue, which as yet is found in vs: as Ariſtotle teacheth, or as others ſay, by natures helpe, for otherwiſe Phiſicke preuaileth not, as Cornelius Celſus writeth: Againſt nature Phiſicke can not preuaile, when nature will no longer worke, then farewell Phiſicke, and carrie him to the Church. And much leſſe doeth it preuaile if God be againſt it. For (as Fuchſius that famous Phiſition writeth. The Phiſition may do his endeuour, but the ſucceſſe is in God. But if God firſt, and nature next do worke with the medicine, then no doubt ſhall that notable effect come to paſſe, which is more to be deſired than Gold or pretious ſtones, that is to ſay, health. So Phiſicke if it be rightly vſed is profitable in all diſeaſes and ſo neceſſarie in manie, that without it life can not be preſerued. Vaine therefore is their phantaſie that thinke it vngodly to flie from the place where the plague is, and to vſe the helpe of Phiſicke in their infirmities. I haue bene ſomewhat longer in this digreſſion, for that it was my happe to liue in a countrie, where a great number were caried away with that hereſie of the Stoikes, that they thought Phiſicke of no force, and of leſſe value, yet would they viſit the Phiſition ſometime with the vrine. mary with this *Dilemma*, that if the patient were like to liue, then would they be at no coſt, but let nature worke: and if the patient were like to die, then would they be at no coſt, becauſe it were but vaine. So, *Parcatur ſumptus*, made no Doctor to liue in that countrie. But let them goe with their deſperate deſtinie, and let me returne to the ſecond way of preſeruation from the peſtilence, which conſiſteth in correcting and purifying of the ayre wherein we continue: if there be no remedie but needs you muſt or will abide where the plague is, then firſt of all humble your ſelfe before God, and deſire of him mercie & forgiueneſſe of

Lib. 7. Phi. cap. vlt.

Lib. 3.

The ſecond way of preſeruation from the plague.

of your ſinnes: and if it be his will, that he will vouchſafe to preſerue and defend you from all infection. And if his will be otherwiſe, yet that you are willing to abide his viſitation patiently, and readie (if his good pleaſure be ſo) to depart out of this wicked world. This done, haue alwayes in minde, and practiſe in your life, this ſhort leſſon following.

Aer, eſca, quies, repletio, gandia, ſomnus,
Hæc moderata iuuant, immoderata nocent.

Ayre, labour, food, repletion,
Sleepe, and paſſions of the minde,
Both much and little, hurt alike,
Beſt is the meane to finde.

For in theſe fiue pointes as it were in ſo many Lute ſtrings reſteth the whole harmonie of mans life. Wherein moderation beareth the burthen of the ſong. Which if it be not kept, but that exceſſe be take in any one of them, there muſt néeds follow great diſturbance in their bodies. All exceſſe is againſt nature. Wherefore you muſt auoid all exceſſe and ſuperfluitie, eſpecially in eating and drinking, ſleeping and waking, in trauell and women, and ſeeke by all meanes to maintaine and keepe your naturall and accuſtomed euacuation, and to be merrie and pleaſant, following herein the example of Socrates, who by his continencie and good order of diet, eſcaped the plague at Athens, neuer auoiding the Citie nor the companie of the infected, whenas the greateſt parte of the Citie was conſumed. And touching the ayre, firſt looke that the houſe wherein you dwell be kept cleane and ſweete, and all things in it as neate as may be. Open not your windowes toward the Weſt or South, but toward the Eaſt or North. And come not forth of your houſe vntill an houre or two after the Sunne riſing, and take your houſe againe as long before the Sun ſetting. Alſo it ſhall be good, ſpecially at night and in the morning, to

Hip. Aphor. 52. lib. 2

perfume your house or chamber with Frankensence, or Iuniper, or Storax calamita, or Ladanum, or if you wil not be at cost; with dryed Rosemarie, or as poore folkes vse to do in great townes, with rushes or brome, or bey layed vpon a chafing dish and coles, and the windowes and doores being close shut vp for the time. Or to heate a bricke or slate stone in the fire, and when it is hote to take it out, and powre vineger vpon it, & to receiue the fume with open mouth. But among all things that purifie the aire, either within the house or without, none is better than fire: for fire by nature doeth consume corruption: and as Holerius sayeth: The breath of fire receiued, is a remedie against the plague. And it is well knowen howe that Hippocrates deliuered the Citie of Athens from a great Plague onely by causing many great fires to be made in sundry places within the Citie and round about it. Wherefore it shall be good to make fires oftentimes in your chambers, halles, courts, or stretes. And if you list, you may cast into the fires, Iuniper, Bayes, Rosemarie, Spyke, Firre or Cipresse wood, and such like. The third and last point of preseruation from the Plague, is to vse such things as do resist poyson, and do fortifie the heart and vitall spirites. For this venimous vapour which breedeth the Pestilence in mens bodies, is conueyed together with the ayre or breath, first to the Lungs or Lights, and from thence by *Arteria venosa* to the heart the fountaine of life: from whence it is deriued and dispersed by the veynes and arteries into all partes of the bodie. And first it assaulteth the spirits: next the humours: and lastly, the verie firme substance of the whole bodie. And after it hath once possessed the bodie, the force of it is such, that commonly within three or foure dayes it groweth to extremitie, and sometime sooner, if the bodie abounde with superfluous humours, chiefely with choler and bloud. For the Sanguine sort are soonest taken with this infection, and next to them the Cholericke,

Fire is a speciall preseruatiue against the plague *Libr. de Pest.*

The thirde point of preseruation.

Howe the corrupt ayre doth infect our bodies.

Cholericke: thirdly, the flegmaticke: and last of all, the Melancholicke: because the cold and dry humour is least apt to inflammation, and putrifaction: for that the conduites be straite by the which the poyson should passe. And this is the reason why youth, which representeth the Sanguine complexion: and middle age, which representeth the Cholericke: and women, which represent the flegmaticke complexion, are soner infected than the aged sort, which represent the Melancholicke complexion. Howbeit sometime, if the Pestilence be outragious, it spareth no complexion, nor no age, as it came to passe in my time in Oxford, when as diuerse old folkes, men and women aboue seuentie yeares old dyed of the Plague. But now to arme the heart against this infection, when you haue occasion to go forth of the house, hauing first eaten or dronken somewhat, for it is not good to go forth with emptie veines, or else hauing receiued a fume (as before is said) you shall put into your mouth a Cloue or two, or a litle Cinamome, or a peece of Setwall, or of an Orenge pill, or best of all, a peece of the roote of Angelica, or Elecampane, and take in your hand an Orenge, or a posie of Rewe, or Mint, or Balme: Or else carie with you a handkerchife, or spunge drenched in white vineger of roses, if you can get it, if not, in common vineger, especially white. But if you would make a perfect mixture, and passing for this purpose, you shal take Rosewater, white Rosevineger, strong white Wine or Malmesie of eche like much, and spice it well with Saffron or Setwall, made in powder, or the powder of Orenge pilles, and drench a linnen cloth or spunge therein, and carrie it about with you. And if you wash your face and hands in the same, and drinke a litle thereof, it will do the better. And for the better strengthening of the inward parts against all infection, you may easily compound this mixture following, which is highly commended by Marsilius Ficinus. Take of red Saunders halfe an ounce, of chosen

What complexiõ is soonest infected with the plague.

What is to be done whẽ we go foorth to auoyd infection.

An excellent lotiõ against the pestilẽce.

Cinamon three dramms and halfe, of Saffron halfe a dramme, all made in fine powder, which powder you may spice your meates withall, at all times. And after meate it shall be verie good to vse Coriander séedes prepared, and fasting also after Auicen, who highly commendeth them in this case. The common people sayeth Hollerius vse to steepe Elicampane rootes in Vineger, and to lap them in a linnen cloth, and to carie them about with them, smelling to them often times. Others before they goe forth in a morning, eate Garlicke, and drinke a draught of new Ale after it, or good Wine. But garlicke is thought of many to be rather hurtfull than wholsome in the Plague, because it openeth the poares of the body too much, and so maketh it more apt to receiue infection.

Lib de peste.

Lib. 1 fo. 39.

But I reade in the Secrets of Alexis of a maruellous secrete to preserue a man from the Plague, which hath bene proued in England of all the Phisitions in a great and vehement Plague in the yeare 1348. which crept throughout all the world, and there was neuer man that vsed this secret, but he was preserued from the Plague, *videlicet*: Take *Aloe Epaticum* or Cicatrine, fine Cinamon and Myrrhe, of each of them 3. drammes, Cloues, Mace, *Lignum Aloe*, Pasticke, Bole armoniacke, of each of them halfe a dramme, let all these things be wel stamped in a cleane morter, then mingle them together, and after keepe it in some close vessell, and take of it euerie morning two penie weight in halfe a glasse full of white Wine with a litle Water, and drinke it in the morning at the dawning of the day. And so may you (by the grace of God) go hardely into all infection of ye aire and plague. Hitherto Alexis. But the prescription of preseruatiues for the Plague, I leaue to the skill and experience of the learned Phisitions, whose aduise in this case is chiefly to be sought for and followed. Yet thus much I dare say, by the authoritie of Galen in his booke of triacle to Pamphilianus, & by the iudgement of Marsilius Ficinus, that

An excellent preseruatiue for the plague.

of

no one medicine is better, either to preserue from the plague or to expell venim from the principall partes in such as be infected, than triacle, and is not onely good for the Plague, but also in all other poysons and noysome drinkes: yea, and in the most part of other diseases, as the Cough, the Collicke, the Stone, the Palsey, the Iaundise, the Agew, the Dropsie, the Leprosie, the headach, for dull hearing, for dimnesse of sight, to prouoke appetite, to appease grædie desire, for melancholie, sadnesse, heauinesse of the mind: for it not only healeth diseases of the bodie, but also of the mind: as Galen writeth in the same booke. So that it may worthily be called *Delphicus gladius*, because it is profitable in an infinite number of infirmities. And Galen in his booke of Triacle to Piso, confirmeth the same. And concerningthe Plague, aswell for the cure as for the preseruation, he declareth vpon the credite of AElianus Meccius a famous Phisition, and sometime his teacher, that in a great Plague in Italie, when all other medicines preuailed not, after that by his aduise they fell to the vse of Triacle, verie few of them which were infected, either died, or else fell into the disease. And no maruell (sayeth Galen) if it ouercome the Pestilence, seeing that it ouercommeth poyson. But it is not sufficient to knowe that Triacle is good for the Plague, but we must also knowe how it is to be vsed. Wherfore Galen in the same place setteth downe the order howe it is to be taken in this manner: It is giuen (sayth he) in three Cyathes that is (as I take it) about foure ounces, that is, halfe a gill, or the fourth part of a pint: it is giuen (I say) in a draught of wine the bignesse of an Hasill nut, as well after poyson, or after the stinging of venimous wormes as before, if a man suspect any such matter: and after the same manner it is giuen to them, who for an outward cause or an inward pine away, as if they were poysoned. So the quantitie of Triacle is the bignesse of an Hasill nut, and sometime the bignes

How Triacle should be vsed against the plague.

How much drinke and how much triacle shold be taken at a time.

of an Egyptian beane, and the quantitie of drinke to re-
Tract. 1. cap. 6. ceiue it in, is neither more then three Cyathes, neither
fewer than two of pure water or mixt with wine. And the
best time to take it in, is in the morning fasting, except it
be after poyson, for then it is to be taken as occasion re-
quireth. But Marsilius Ficinus sheweth more particular-
ly the vse of Triacle, saying: Triacle, the chiefe of all me-
dicines, which was giuen from heauen, is necessarie for vs
twise a weeke. And let it be taken nine houres after meat,
or sixe or seuen houres before meate. He that cannot re-
ceiue it, at the least let him applie it to his heart and sto-
macke, to his nose and pulses. Let there be giuen com-
monly a dragme, to the elder sort, and to others, halfe a
dragme, or a scruple. They that be hot of nature, let them
drinke after it in the Summer season, the third parte of
a Cyathe of Rose water, with a litle Rose veneger: O-
thers that be of other complexions, at other times, let
them take it with white wine, with Scabious water or
Balme water. And if you want Triacle, or else it be not
good, then take Mithridate. Hitherto Ficinus. But here
some doubt may arise, whether or no our Triacle which
now we haue in vse among vs commonly caled Triacle
of Gean, hath the vertues aforesaid against the Plague,
Poyson &c. Herein to speake what I thinke: I thinke
verily that it hath not, except other men can come by
better than I haue seene: for they make it not now as it
was made in Galens time, the composition whereof is set
forth, euen in the same order that Galen himselfe made
Lib. 1. de Ant. cap. 2. it for the Emperour Aurelius Antonius. For as it appea-
reth by Galen in that place, that Emperour, as others
also before time, vsed euerie day to take Triacle the big-
nesse of a Beane, sometime without water or wine, and
sometime mixing it with some liquor, therby to preserue
himselfe from poyson. Like as King Mithridates did his
composition, bearing his owne name: by the daylie vse
whereof, his nature was so fortified against poyson, that
when

when he would haue poysoned himself, rather than to fall into the power of the Romaines, he could by no meanes bring it to passe. But the receit which so strengthned Mythridates, was not the same which Pompeius after he had vanquished him, found in his Sanctuarie hauing this title, He shall not be poysoned that vseth this medicine: which Serenus writeth in this manner.

Two sortes of *Mithridatium*.

Bis denum rutæ folium, salis & breue granum,
Inglandesque duas, totidem cum corpore ficus,
Hæc oriente die pauco consperſa lyæo
Sumebat, metuens dederat quæ pocula mater.

That is to say, twentie leaues of Rue, a graine of Salt, two figges, and two Walnuts: these he tooke in a morning fasting with a little wine, fearing his mothers practises. But it was that noble confection, which as it is called *Mithridatium* in Latin, in English Mythridate, which because it draweth neerest to the auncient Triacle, by mine aduise shall be vsed in stead of Triacle against the Plague, and other diseases before rehearsed. And if any man haue Triacle which he thinketh perfect, and would faine proue whether or no it be so indæde, then let him vse this experiment of Galen written in his booke of the vse of Triacle to Pamphi. To trie the force of Triacle, giue some medicine to loose the bellie, or to prouoke vomite: as *Scammonium* or *Elleborum*, or some thing else that is strõger, as if you would purge, afterward giue vnto the same partie, so much Triacle as a Beane: and if the Triacle be good, he shall neither be purged, nor feele any stirre within the body. But if it fall out otherwise, then thinke the Triacle to be of no value. And thus much concerning strengthening of the hart against all infection. More you may read for the same purpose in their proper places, in the Treatise of Herbes, where I spake of Sorrell, of Rew, of Germander, of Burnet, of Dragons, of Angelica, of Walnuts, &c.

How to trie Triacle whether it be good or not.

Of The Sickneſſe at Oxford.

AND now that I haue giuen mine aduiſe to ſtudents touching the Plague, I will ſpeake ſomewhat of other diſeaſes nære Coſins to the Plague, which haue fallen out aſwell in the Vniuerſities, as in the countrie abroad, and may do againe, if Gods will be ſo. The chiefeſt of which is that ſickneſſe which yet beareth the name of England, and is called of forreine nations, *Sudor Anglicus*, The Engliſh ſweat, or ſweating ſickneſſe (as we terme it.) A kinde of Peſtilence no doubt, and ſo is it iudged of Leonardus Fuchſius where he ſayth in this manner: If this venimous and hurtfull qualitie abide firſt in the Spirites, and do waſt and corrupt them, then is it a Peſtilentiall feauer diarie, or of one daye: as thoſe were which went abroad throughout al Germany in the yeare 1529. in that murraine which is called the Engliſh ſweat.

The ſweating ſickneſs is *febris peſtilentialis diaria.*

Inſtit. lib. 3. Sect. 1. cap. 10.

This ſickneſſe began firſt in England, *Anno.* 1485. in the very firſt yeare of the raigne of King Henry the ſeuenth, and was againe renued *Anno*, 1528. in the twentie yeare of King Henry the eight, and ſprang the thirde time, *Anno.* 1551. in the fifth yeare of King Edward the firth. So that three times England hath bene plagued therewith, to the great deſtruction and mortality of the people.

The ſweating ſickneſs three times in England.

And not England onely, but Germany alſo, and Flanders, and Brabant, inſomuch that at Antwarpe there died of the ſweat in three daies ſpace 500. perſons: And in London and in the Suburbes, there died of the ſame diſeaſe in manner within fiue dayes ſpace, in the fifth yeare of Edward the firth, eight hundred perſons, moſt of them men in their beſt yeares. The manner of this diſeaſe was ſuch, that if men did take cold outwardly, it ſtroke the ſweat in, and immediatly killed them. If they were kept verie cloſe, and with many clothes, it ſtifled them, and diſſolued nature. If they were ſuffred to ſleepe,

Cooper in *regno Henr. viii.* 8.

commonly

commonly they ſowned in their ſléepe, and ſo departed: or elſe immediately vpon their waking. But at length by the ſtudie of Phiſitions, and experience of the people, driuen thereto by dreadfull neceſſitie, there was a remedie inuented after this manner. If a man on the day time were taken with the ſweat, then he ſhould ſtreight lye down with all his clothes and garments, and lye ſtill the whole 24. houres. If in the night he were taken, then he ſhould not riſe out of his bed for the ſpace of 24. houres, and ſo caſt the cloths on him that he might in no wiſe prouoke the ſweate, but ſo lye temperately, that the ſweate might diſtill out ſoftly of it owne accord, and to abſtaine from all meate, if he might ſo long ſuſtaine & ſuffer hunger, and to take luke warme drinke, no more than would delay thirſt, and withall to put forth neither hand nor foote out of the bed, but to auoyde colde in euerie part of the bodie, and ſo continuing without ſléepe in a moderate ſweat for 24. houres: after that time to ſléepe and eate at pleaſure, yet meaſurably for feare of relaps, for ſome were taken thrice with this diſeaſe, and after the third time died of the ſame. Which relaps happeneth likewiſe in the common plague: for as Ficinus writeth of his owne knowledge, that a Florentine who had bene twiſe deliuered of the Plague, and could not eſcape it the third time. Wherefore, let no man thinke that if he haue once eſcaped the ſweating ſickneſſe, or the Peſtilence, that he may not fall againe into the ſame diſeaſe. But ſome man will ſay, it is needleſſe now to write of the ſweating ſickeneſſe, becauſe it neither is nor hath bene of long time. Whereto I anſwer, that although it be not at this preſent (God be thanked therefore) and God defend vs from it alwaies: yet by the iudgement of ſome Aſtronomers, namely, Francis Keere a man verie well learned in that Arte, in his Almanacke for the yeare of our Lord God 1575. it was verie like to haue renued in this our realme foraſmuch as the heauens then were in like order in a

Hall in his Chronicle.

The cure of the ſweating ſickneſſe.

Epid. anti. cap. 24.

manner, as they were at those times before, when that kind of disease so cruelly raged: wherin he erred not much, for both that yeare, and diuerse yeares since, haue fallen out many strange and grieuous sicknesses, & daungerous diseases, vnknowen to the most part of Phisicions, as that disease specially, which was at Oxford at the assises, *anno* 1577. and began the sixth day of July, from which day to the twelfth day of August next ensuing, there dyed of the same sicknesse fiue hundred and ten persons, all men and no women. The chiefest of which were, the two Iudges, sir Robert Bell Lord chiefe Baron, and maister Sergeant Baram, maister Doile the high Shiriffe, fiue of the Iustices, foure Counsailours at the law, and an Atturnie. The rest were of the Iurers, and such as repayred thither. All infected in a manner at one instant, by reason of a damp or mist which arose amõg the people within the Castle yard and court house, caused as some thought by a traine and trecherie of one Rowland Ienkes boke binder of Oxford, there at that time arraigned and condemned: But (as I thinke) sent onely by the will of God as a scourge for sin, shewed chiefly in that place, & at that great assembly, for example of the whole Realme: that famous Vniuersitie, being as it were the fountaine and eye that should giue knowledge and light to all England. Neither may the Vniuersitie of Cambridge in this respect glory aboue Oxford, as though they had greater priuiledge from Gods wrath: for I read in Halles Chronicle in the thirteenth yeare of King Henry the eight, that at the assise kept at the Castle of Cambridge in Lent, *anno*. 1522. the Iustices & all the Gentlemen, Bailiffes, and other resorting thither, toke such an infection that many Gentlemen & Yeomen thereof dyed, & almost all which were there present, were sore sicke & narrowly escaped with their liues: what kind of disease this should be which was first at Cambridge & after at Oxford, it is very hard to define, neither hath any man (that I know) written of that matter. Yet my iudge-

The sickness at Oxford.

The like sicknesse at Cãbridge that was at Oxford.

ment

ment is, be it ſpoken without offence of the learned Phiſiciãs, that the diſeaſe was *Febris ardens*, a burning feuer. For as much as the ſignes of a burning ague did manifeſtly appeare in this diſeaſe, which after Hollerius be theſe: Extreme heate of the body, vehement thirſt, loathing of meate, tolling to and fro, and vnquietneſſe, drineſſe of the tongue rough and blacke, griping of the belly, cholerick laſke, cruell ake of the head, no ſound ſlæpe or no ſlæpe at all, rauing and phrenſie, the end whereof to life or death, is bleeding at the noſe, great vomitting, ſweate or laſke. And this kinde of ſickneſſe is one of thoſe rods, & the moſt common rod, wherwith it pleaſeth God to beate his people for ſin, as it appeareth in Leuiticus. If ye will not do all my cõmaundements, but breake my couenant, then will I alſo do this vnto you: I will appoint ouer you fearefulneſſe, a conſumption, & the burning ague to conſume the eyes, &c. And likewiſe in Deuter. the Lord ſhall ſmite thee with a conſumption, and with the feuer, & with the burning ague, and with feruent heate, &c. And this diſeaſe indeed, as it is Gods meſſenger, and ſometime Gods poaſte, becauſe it commeth in poaſt haſte, and calleth vs quickely away, ſo is it commonly the Purſuant of the peſtilence, & goeth before it. For ſo Marſilius Ficinus noteth ſaying. There be certaine ſignes of a Peſtilentiall feuer to it. A continuall burning ague, without any manifeſt declination, with great ſhortneſſe of winde, with ſodaine debilitie of the pulſe, with heauineſſe of the whole body, ake of the head, chiefeſt phrenſie, anguiſh, heate, thirſt, ſanguine ſpottes in many places of the body, vrine thicke and foule like the water of a beaſt. And certainely after that ſodaine bane at Orford, the ſame yeare, & a yeare or two following, the ſame kinde of ague raged in a manner ouer all England, and toke away very many of the ſtrongeſt ſort, and in their luſtieſt age, and for the moſt part, men & not women, nor children, culling them out here & there, euen as you ſhould chuſe the beſt ſhæpe out of a flocke: And cer-

Demor. inter. lib. 2. ſect. 21.

Cap. 26. 15. 16.

Cap. 28. 22.

Epi. anti. cap. 4

taine remedy was none to be found. Nay it was with me as the Poet Virgill describeth in a murraine of beasts.

Georg. lib. 3. in fine.

Quæsitæ, nocent: artes, cessere magistri,
Phyllirides Chiron, Amithaoniusq; Melampus,
Sævit & in lucem stygijs emissa tenebris
Pallida Tisiphone, morbos agit ante, metumq;
Ingq; dies avidum surgens caput altius effert.

The commō cure of hoat agues.

Yet some Phisicians attempted the common manner of curing vsed in hoat agues, that is to say, by purging of choler and letting of bloud, & ministring oftentimes cooling cōserues, syrups, potions, broths, with cooling herbes and such like. Which meanes notwithstanding toke smal effect in many. Nay at length it came to passe, that such as were purged or letten bloud, rather died. And they that toke a moderate sweate at the beginning of their sickenesse, and did rid their stomackes well by vomite, sped much better. Yet thankes be to God hitherto no great plague hath ensued vpō it. But if it do (as I doubt it will) vnlesse we speedily repent, either the pestilēce, or famine, or warre, or all three, I say if it do, then must we do as the Prophet Dauid did, offer a sacrifice vnto the Lord, a contrite and humble hart: and say with that holy Prophet, Let vs fall now into the hand of the Lord, for his mercies are great, and let vs not fall into the hand of man. And I beseech God that whensoeuer it shall please him to visite our offences with his rod, and our sinnes with scourges, that we may likewise escape the hand of man, and fall into the hand of the Lord, to whom be all glorie, praise, and honour for euer and euer. Amen.

Sam. 2. 24. 14.

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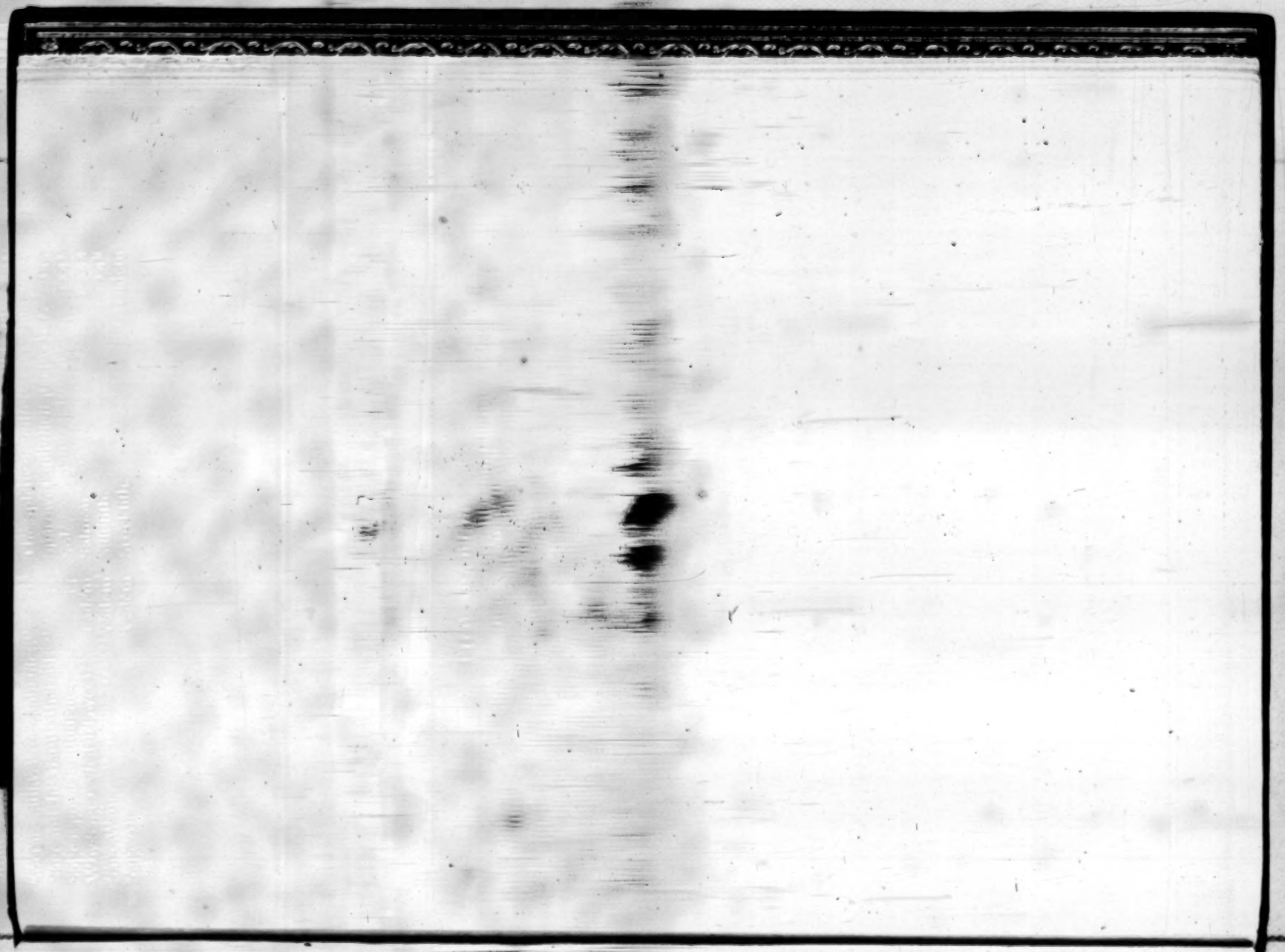
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